CASSANDER ANGLICANVS;

Shewing

THE NECESSITY OF CONFORMITIE TO THE PRESCRIBED CEREMONIES OF OVR CHVRCH,

In Case of Depriuation.

By IOHN SPRINT, *Minister of* Thornbury *in Glocester-Shire, sometimes of Christ-Church in* Oxon.

MATTH. 12.7.

I will haue mercie and not sacrifice.

LONDON
Imprinted by IOHN BILL.
ANNO. M.DC.XVIII.

CASSANDER ANGLICANVS;

Shewing

THE NECESSITY OF CONFORMITIE TO THE PRESCRIBED CEREMONIES OF OVR CHVRCH,

In Case of Depriuation.

By IOHN SPRINT, *Minister of* Thornbury *in Glocester-Shire, sometimes of Christ-Church in* Oxon.

MATTH. 12.7.
I will haue mercie and not sacrifice.

LONDON
Imprinted by IOHN BILL.
ANNO M.DC.XVIII.

Case
C
6526
.84

STC 23108

J140 182-1938 A

TO THE RIGHT WORSHIPFVL Mr. DOCTOR GOODWIN Deane; and to the Canons of the Colledge of CHRIST-CHVRCH in Oxon.



FOr dedication of this booke to you (R. w.) I had direction frō the Riuers, who emptythemſelues into the Seas from whence they came. To you, by whoſe Reuerend prædeceſſors I was in common conſent choſen ſcholler into Chriſt-Church; by whom that ſmall modell of Learning which I haue (if I haue any Eccleſ. 1. 7.

thing in mee which may be called Learning) was deriued to me, and by whom I was of free donation, without bribe or ſute firſt placed in my paſtorall charge. Then you, I haue no greater patrones; for you, I haue no greater gift. And this I offer to your view, your cenſure, your memoriall. God euer graunt you ſo to bleſſe the Colledge of Chriſt-church, by your free elections and elocations, that the Church of Chriſt may euer bleſſe God for you, and your ſelues may feele the comfort of your well-doing in this life, and find the fruit thereof in the life to come. London 27 of April M. DC. XVIII.

Who am euer at your ſeruice in CHRIST,

IO. SPRINT.

TO THE RIGHT WORSHIPFVLL Mr. SAMVEL BVRTON, *Archdeacon of the Dioceſſe* of Glouceſter.

SIR:

AS it pleaſed you to *appoint mee a certaine time, to giue anſwere of my purpoſe, or refuſal of Conformitie: So I haue at laſt reſolued to offer it vnto you in theſe my Letters; Confeſsing ingenuouſly, (for ſome reſpects ſeeming weighty to my poore iudgement) my vnwillingneſſe thereto, if by any meanes I*

might auoide it: Howbeit, seeing I see the sway of Authoritie ouer-ruling, and inforcing thereunto, partly in obedience to it, and partly for other more important reasons swaying my Conscience; I giue you to vnderstand, that I am resolued to Conforme. To the which resolution, I confesse I was the rather drawen, by the mixture of your discreete proceedings, yet not so much driuen thereunto by your publike authoritie, as drawen by your priuate lenitie and kindnesse, and vndeserued respect vnto my meannesse; I being well acquainted with the common condition of mans will which may be induced, when it cannot be inforced. And I trust with equall good conscience and successe, to proceede and continue in seruice vnto God and to his Church in this my Conformitie, as before I did in not Conforming: And I heartily wish, that in the like case all others did the like. This I can say, that my indeauours haue not beene wanting to perswade others, wherein I haue preuailed with not a few: And I am perswaded, that if my reasons of this point, might see the light (authoritie giuing way thereunto) it would more preuaile to induce men of contrarie iudgement, then many other bookes penned to that purpose. Not for any worth of Art

or

or reading that is in them more then others, my ſelfe being the meaneſt of many thouſands for a matter of this nature: But partly in reſpect of the qualitie of the penner, (which haue beene I confeſſe a Non-conformitan) and partly becauſe of the concluſion prooued, which inforceth the imputation of a ſinne vpon the ſufferers of ſilencing for not conforming; a matter which of all things the Miniſters of this kinde will leaſt indure: And partly alſo for the ſufficiency of the Truth preſented in thoſe reaſons.

Now, if any ſhall thinke the booke vnfit to bee publiſhed, becauſe it reacheth not home to prooue the conueniency or neceſſitie of the Ceremonies themſelues: they may bee pleaſed to conſider, that this poſition of mine, being onely propoſed by way of preſuppoſall, concludeth nothing to croſſe that. I haue endeauoured to prooue this, others (whoſe knowledge and dexteritie is greater) haue libertie to prooue further if they pleaſe. But this I may more then probably affirme, that the very moſt of not conforming Miniſters will hearken vnto this, when (I am aſſured) they will not vnto that. My reaſons I offer to your Learned view, and correction of authoritie. If any thing bee found in them hindering the paſſage thereof, I wiſh it bee

cenſured

cenſured with a Deleatur : *For that my intention is not raſhly to thruſt out any thing offenſiue to authoritie, but that which may bee to the profit of the Church: Which I humbly deſire of God in this, and al other mine indeauours for his owne names ſake. To whoſe ſauing grace in Chriſt, I commend you, with many thankes for your many vndeſerued fauours. This 21. of October 1617.*

Thornebury.

By yours humbly

at command in Chriſt,

IO. SPRINT.

To The Reader.

EVery part of Trueth is precious, euen the leaſt: (as the leaſt graine of muske is ſweete.) Becauſe it is the Trueth; Becauſe Gods Truth; and becauſe ſmall errors intertained againſt ſmall Trueths, haue often euill, ſometimes pernicious effects. Which laſt appeareth in the controuerſie of our Ceremonies; the ſparkles of which difference haue growen vnto great flames in this our Church. Where the fault is, as God knoweth, ſo the day will try, and God will one day iudge. But difference of apprehenſions hath brought foorth difference of iudgements, and difference of iudgements, hath brought forth difference of practiſe, and diſagreement in affection. The difference of practiſe hath mooued Authority to ſilence and ſuppreſſe refuſers of Conformitie: The diſagreement in affection, hath mooued the Miniſters depriued to ſpeake euil of perſons in authority, and of Conformers: Whereby in the euent, the courſe of the Goſpell is interrupted, and

of Popery enlarged; the friends of *Sion* are grieued, the enemies reioyced, the Deuill gratified, and God not pleased. The Church is rent with Schisme, the Trueth scandalized by dissention, & the Ministers vndone by losse of liuing, and the vnitie of brethren liuing in the same house, professing the same Faith, and reioycing in the same Hope, is pulled in pieces: And this like to continue God knowes how long; but all men know, the longer the worse.

For which cause I haue vndertaken this seruice to Gods Church, to vnfold the state of this question, which as yet hath not been so directly and distinctly handled, in my opinion, as it might, by any that I know. The Ministers haue heretofore laboured to proue the Ceremonies euill to be vsed, and fit to be abolished; but they neuer went about to prooue, whether in case of Depriuation they ought to haue conformed; which is the question directly concerning their case. This is performed in this tractate, and resolued by reason drawen from God and man, from Scripture and Authority of all sorts, which thou (good Reader) may est perceiue, if thy desire allure thee, or thy patience will giue thee leaue to reade.

The occasion of penning this Treatise.

The occasion of my penning it was this: At first, being of aduersary iudgement to the Ceremonies, I laboured (as men doe that are sicke of preiudice) to gather all I could against them, and abstained from the practise of them, as from things simply euill: But after, hauing been indicted at a

quarter

quarter Seſsions for refuſing to conforme, by ſome of my Pariſh for my fidelity in oppoſing their diſordered life, I was occaſioned to looke more neerely into the ſtate of this queſtion, whether I might vſe them with my peace in any caſe, or not; namely, of neceſsity, & Depriuation. I asked of my ſelfe two things, whether I would rather ſuffer death, then vſe them in a Church profeſsing the foundation, and vrging them as things indifferent, not preſſing them, as binding Conſcience in themſelues, or as needfull to ſaluation? And whether the execution of my Miniſtery (which was preſſed on my Conſcience with a woe, if I neglected it) ſhould not be as deare vnto me, as my life? Which queſtions, when they put mee to a ſtand, and that I could not well reſolue vnto my ſelfe, for the ill-conceit I had againſt the Ceremonies, I beganne to ſearch into the iudgement of our beſt latter writers, and the practiſe of reformed Churches, from whence I went vnto antiquitie of primitiue and purer times; where with one conſent and harmonie of iudgement, I found them for the practiſe of farre more, and more offenſiue Ceremonies then ours may bee ſuppoſed, and chiefely in this caſe. This was a ground to ſtay my iudgement, and build my reſolution: From which when once I found it, in conconſcience I could not, in modeſtie I durſt not depart in haſte. For with what ſhew or conſcience ſhould any man turne his backe in diſlike, or his face in oppoſition to the iudgement and

practiſe of all Churches of Chriſt ſince the Apoſtles? And from all thoſe worthy Lights, thoſe Spirituall perſons, the Teachers of the Churches, the champions of the Trueth, the Maſters of Religion, by whom, and by whom onely, God had in all ages propagated his Goſpell, conuerted ſoules, confirmed Veritie, confuted Hereſies and Errors, builded Chriſtes Church, diſcouered and ouerthrowne the Church of Antichriſt? Chiefly, ſeeing it is the iudgement not of one or two, nor of ſome againſt ſome other, but euen of All, not One excepted which is of note, or claſsicall authority: And none againſt this iudgement, excepting conuicted and condemned Hereticks and Schiſmaticks, ſuch as Donatiſts, Anabaptiſts, and our latter Browniſts. From thence I looked into the reaſons mouing them vnto this iudgement, & that practiſe, which in this Tractate are ſet downe: So that here is no nouelty broached, or fancy of mine owne propoſed to thy view (Chriſtian reader) but Antiquity and Vniuerſality; not Papall, but Euangelicall, according to the Scripture; not of Carnall, but Spirituall perſons, which may bee to thy Conſcience as an αὐτὸς ἐφα

Cauſes of publiſhing.

The cauſes of publiſhing are principally three, reſpecting the trueth, the Miniſters my brethren, and my ſelfe. The publication of this booke concerneth the trueth in two reſpects: Firſt, becauſe it is a queſtioned trueth, which may not bee concealed without iniury to God, and to his Church: and it is a ſin

of

of no light nature, to withhold the trueth in vnrighteousnesse: next, it is a profitable trueth, which may occasion some Ministers to enter, which dare not for conformitie, and others to returne which are depriued for not conforming to the Ceremonies, both tending to the benefit and edification of Gods Church. For what greater profit may there be, then that which is opposed to the greatest mischiefe? For as it pleaseth God to saue them that beleeue by preaching: so where no vision is, the people perish. Secondly, it respecteth the ministers of two sorts. First, such as are depriued, on whom these reasons doe inforce a sinne for not conforming in the case of depriuation: and it is very scandalous for Ministers, professing sinceritie of Christ his Gospel to haue begunne, and to continue in a wrong course; neither can they approoue their conscience before God or man, to beginne and to remaine in error and not amend when they see a better way. Then, it concerneth the Ministers that haue conformed in this case: both because it serueth to cleere the innocencie of sundry godly teachers, that haue conformed to preuent their depriuation, which are hardly thought of, and traduced as backsliders, and betrayers of Gods cause. And if this trueth were knowen, they would not haue condemned innocents: As also because it is meete that the hearts of such as haue conformed of feare, and are wounded with griefe, should bee relieued: this trueth seruing to quiet their afflicted conscience,

Rom. 1. 18.

1. Cor. 1. 21. prou 29. 18.

which must not bee neglected. Lastly, it respecteth my selfe, and that two wayes. First, because by suppressing of this veritie, I should wrap my selfe in the guilte of a two fold sin; namely, vnthankfulnesse to God, & vnrighteousnesse to man. For why hath God opened my eyes to see this truth, but to that end I should reueale it vnto others?

Leu. 19. 17. And it were vnrighteousnesse, and hatred to my brethren to suffer them to sin, and not to shew them of it, to see them to wander; and not to point vnto the right way. Lastly, it were iniquitie to my selfe, to suffer my Ministerie to be euill spoken of, for practising the trueth; there being scandall taken farre and neere at the alteration of my iudgement, and profession of my purpose to conforme, rather then to suffer depriuation, which I may lawfully, and must also of some necessitie preuent. To this I adde the respect I haue vnto our Schismatickes, the Brownists, whose errors are hereby discouered, and their false conclusions ouerthrowne.

Obiections answered. 1. But it will bee said I am in error: If so, it shall the easier be confuted. And when any man hath shewed it to be error, hee may the more safely call it so: And I shall bee the rather induced to confesse it so to be. It will be well, and more agreeing to the comfort of mens consciences, and more fitted to the rekoning they must giue, to bee aduised before they so conclude it. Howbeit, if I erre, it is with such company, with whom in some case I had rather erre (as one speaketh) then thinke or know the trueth with some other.

other. Neither can I bee perſwaded, neither will any man proue eaſily, that all true Churches of Chriſt, of all ages, agreeing in a pointe, haue agreed in an error.

But thus good men receaue diſgrace that ſtand againſt the Ceremonies. To this I ſay that no man can, no good man will eſteeme the trueth to bee his owne diſgrace. It is a grace by ſeeing error to acknowledge it. It is an honour vnto God to diſgrace our ſelues, by gracing and embracing of his trueth. Can any man preferre his credit to Gods diſhonour, and redeeme it with the ſhipwracke of the trueth? 2.

O, but I lay a ſinne vnto the charge of all the Miniſters depriued: And to this I ſay, they lay a ſinne vpon their brethren not inferiour to themſelues, that haue conformed to the Ceremonies (by their account) in nature euill. Nay they lay a ſinne vpon all Churches and godly Teachers ſince the time of Chriſt: ſhould any man indure ſo great indignity, or ſwallow ſuch abſurditie by ſparing them? And admit they be prooued to be found in ſinne, it is no newes that hath beene taught from the beginning, that all men are liers, and that all haue ſinned; yea, in many things wee offend all: Wee know but in part, and difference will bee among the beſt, and with difference, error on one ſide or another in matters circumſtantiall, vntill perfection come. Our comfort is, that all ſinnes, eſpecially vnknowne to ſuch as are in Chriſt, are pardoned, as being inclu- 3. Rom. 3.4 23. Iam. 3.2. 1. Cor. 13.9,10 Pſal. 19.12.

ded

ded in the compaſſe of their generall repentance.

1.Ioh.1.7. Though reaſon accuſe them of a ſinne, yet grace in Chriſt his blood cleanſeth from all ſinne, neither

Rom.8.33,34. can any man condemne where God hath iuſtified. And what I thinke of them in charitie, that to my comfort I thinke of my ſelfe and all that holde this iudgement, albeit it prooue an error.

4. Yet againe good mindes will be offended at this, which I haue written. But either it is Truth or error. If error, I confeſſe they haue iuſt cauſe, and I will confeſſe it when I ſee it. But if it bee the Trueth:

Gal.4.16. what? will the children of the light bee offended at

Luk.7.35. the light? or am I their enemie becauſe I tell them the Trueth? wiſedome is iuſtified of all her children.

Iohn 18.37. And euery one that is of the Trueth heareth the voice thereof.

5. And wicked men, with ſuch as are the enemies of our Church, ſuch as Papiſts, Browniſts, Anabaptiſts, will triumph and reioyce, that ſuch as haue ſtood out againſt Conformitie, doe now defend it: But when was it otherwiſe, when will it, how can it bee, but that weake eyes ſhould be offended at the light? It is a griefe to raigning ſinnes to ſee others to amend. They triumph in our conforming, but will they not much more in our ejection? they reioyce in our conforming to the Ceremonies, and wee will grieue at their conforming to the world.

6. Laſtly, ſome haue obſerued, how certaine of the

Modeſt offer. fol. 19. Miniſters which ſtood againſt Conformitie, haue after yeelding, euidently loſt the grace and power of

their

their gifts, ſome fallen to idleneſſe, neglect of publicke and priuate duties, yea to prophane and ſcandalous life & conuerſation. And ſo (ſay I) haue ſundry done vpon my knowledge, that haue holden out againſt Conformitie, euen to ſuſpenſion & depriuation; whoſe zeale in that behalfe, hath either been prepoſtrous, more inſiſting on the leſſer then the weightier matters of the Law, or ioyned with groſſe ignorance, themſelues not able to haue giuen a reaſon of their doings before God or man: It being iuſt with God to puniſh them on either ſide, who without conſcience or ground of Faith, do either conforme or refuſe Conformitie. For otherwiſe none can be ignorant, but that on either ſide, ſundry haue remained in the conſtant euidence of Gods beſt gifts and graces, and in the bleſsing of a ſanctified eſtate. To teach vs that it is not the zeale, for or againſt the Ceremonies, but an heart eſtabliſhed in grace, that can keepe men from the markes and badges of hypocriſie. Heb. 13.9.

The manner of handling.

Now, for the manner of my handling theſe my reaſons, I truſt it ſhall appeare to euery perſon fearing God, that as I haue written theſe things with a good conſcience, as in the ſight of God: ſo I haue performed it with due reſpect to my Brethren, as it becommeth Truth. I know with whom I hold this controuerſie, not with enemies but brethren, and I haue not learned the language of fowle ſpeech. If any man be moued to reply, I wiſh him to performe it in the ſpirit of meekeneſſe, and in the euidence of Iames 3.17.

heauenly wiſedome; for that our paſsions are great hinderances of finding out the Truth: And no man breaketh out into inordinate affection in any controuerſie, chiefly of this nature, but hee hazardeth the loſſe of a better thing then that he ſeeketh. Hee ſeeketh Truth, and loſeth Charitie and power of godlineſſe; whereas he ſhould ſeeke Truth in Charitie: For Charitie reioyceth not in iniquitie, but in the Truth. God needeth not our lies to defend his Truth: I leaue ſuch practiſe for my part to Papiſts and to Browniſts, who by vnableneſſe to leaue their rayling formes and bitterneſſe, do manifeſt the foulneſſe of their heart and falſehood of their cauſe, that cannot bee defended but by weapons borrowed from corrupted nature, and the diuill; And in a word declare themſelues vnprofitable in the Truth they know, & vncapable of any Truth they know not, and quite vnworthy of reſpect. Wee haue had contentions enough about circumſtances and Ceremonies. The yeeres ſhould teach vs how ſmally the Lord doeth bleſſe the diſſentions of Brethren: And the times approach wherin it muſt be knowne, that the kingdome of God ſtands not in meate and drinke, nor godlineſſe in Ceremonialls, but in the power of a regenerated ſtate: And that ſauing grace wil ſtand, though men neuer write or preach againſt a Biſhop, or ſuffer depriuation for refuſall of a Ceremony: And that the grace of God doth teach vs to ſeeke reſolution of euery doubt, and to witneſſe our diſlike of things to bee diſliked in wiſedome and

Ephes 4. 15.
1. Co. 13. 6.

Rom. 14. 17.

proportion

proportion; but neuer to contend about any thing, but for the faith once giuen to the Saints. If any man bee otherwiſe minded, God ſhall reueale the ſame vnto him. If any man bee ignorant, let him be ignorant ſtill. If any man will be contentious, we haue no ſuch cuſtome, nor the Churche of God. In the foundation we all agree. Time and day will try the hay and ſtubble from the gold and ſiluer: And the fire of Gods triall will ſurely ſindge delinquents. Let euery man take heede how hee builds. Let vs iudge nothing before the time, vntil the Lord come, who will bring to light the things hidden in darkeneſſe: But whereunto we haue attained, let vs walke by the ſame rule, and let vs minde the ſame thing. Let vs edifie our ſelues in our moſt holy Faith, and pray one for nother. And the Lord doe good to thoſe that are good, and to them that are vpright in their hearts.

Iude v 3. Phil 3. 15. 1.Cor. 14 38. 1.Cor.11.16. 1.Cor.3.11. 12.13.15-10. 1.Cor.4 5. Phil.3.16. Iude v.20. Iames 5. 16. Pſal.125.4.

(∴)

IOHN SPRINT.

THE NECESSITIE OF CONFORMITIE IN THE CASE OF DEPRIVATION.

IT is necessary for a Minister to conforme to the Ceremonies prescribed in the Church of England, rather then to suffer Depriuation. *Conclusion.*

Two questions touching this conclusion there are to be discussed. The first, whether a man may with a good conscience suffer himselfe to bee depriued or suspended of his Ministry, for not conforming to the Ceremonies prescribed and established in the present Church of England: Such as the Surplesse, Crosse in Baptisme, Kneeling at Communion, Ring in Marriage, and the like? *Quest. 1.*

The second, whether a man ought not rather of conscience to conforme to all the Ceremonies prescribed in the Church of England, then to suffer himselfe to be depriued of his Ministry? 2.

These questions depend the one vpon the other, so that the answere of the one giueth answer to the other: Therefore the former question I answer negatiuely: That namely, A man cannot (as I suppose) with a good conscience suffer himselfe to bee depriued of his Ministry, for not conforming to the Ceremonies. *Answ. 1.*

To the latter question I say, that a man is bound in conscience rather to conforme to all the Ceremonies of the 2.]

Church of England, then ſuffer his Miniſtry to be ſuſpended or depriued.

The reaſon of which anſwers ſtands in this, Becauſe he ſhall ſin againſt God in not conforming, and in ſuffering himſelfe for that cauſe to be depriued of his Miniſtration in the Church. That he ſhall ſinne in ſo doing will appeare by theſe two reaſons.

Reaſon 1. Firſt, that the practiſe of ſuffering depriuation for not conforming to the ceremonies of this our Church, and the doctrine thereof is directly againſt the Word of God. This alſo is proued by two points.

1. Becauſe it is againſt the doctrine and practiſe of the holy Apoſtles of Chriſt.

2. Becauſe it is againſt the grounds of Gods Word: and they are two.

1. One ground is this: where two duties doe meet, a greater and a leſſe, whereof both cannot bee done at the ſame time, the leſſer dutie muſt yeeld vnto the greater: But this doctrine of ſuffering depriuation for not conforming teacheth, and the practiſe thereof cauſeth to neglect a greater duty for the performing of a leſſer: Therefore it ſeemeth to bee an errour in doctrine, and a ſin in practiſe.

2. A ſecond ground is this; All things muſt bee done in loue, 1. *Cor.* 6. 14. But this doctrine and practiſe is againſt the royall Lawe of loue: and therefore ſeemeth to bee vnlawfull.

Reaſon 2. The ſecond maine reaſon is this: For that the doctrine and practiſe of ſuffering depriuation, for not conforming to the Ceremonies of our Church, or the like, tendeth to condemne all true Churches, all faithfull and ſound teachers, all ſincere Chriſtians of all times and places, ſince the time of the Apoſtles of Chriſt, which haue taught and practiſed otherwiſe.

Theſe things being directly and plainely proued, it will (I doubt not) appeare that to ſuffer depriuation or ſuſpenſion, for refuſing to conforme to the Ceremonies preſcribed,

ſcribed, is a ſinne : Whereupon will follow theſe concluſions.

That ſeeing thoſe Miniſters haue ſinned, at leaſt a ſinne of ignorance, who haue ſuffered depriuation for refuſing to conforme to the Ceremonies preſcribed, they ought of conſcience to offer conformitie to the Ceremonies, that they may returne to their Miniſtry againe. 1.

That ſuch as not conforming to the Ceremonies, doe remaine in their places vndepriued, are bound in conſcience to conforme vnto the Ceremonies, rather then to ſuffer themſelues to be depriued or ſuſpended. 2.

That ſuch as are profitably, or probably fitted with gifts vnto the Miniſtry, and doe withall deſire to enter into that calling, are alſo tied in conſcience before God to promiſe and practiſe conformity to the Ceremonies preſcribed, rather then refuſing ſo to doe, to bee kept out of the Miniſtery. 3.

That ſuch Chriſtians as doe make conſcience of the Ceremonies, as kneeling at the Communion, admitting their children to be baptiſed with the Croſſe, hearing of publike prayer, or preaching in a Surpleſſe, are of conſcience to admit of theſe things, and to practiſe them, rather then to abſent themſelues, or to be depriued of the worſhips of God, and that otherwiſe they ſhall ſinne againſt God. It remaineth therefore that the former reaſons be proued, which by Gods helpe I will performe in order. 4.

The doctrine and practiſe of ſuffering depriuation, and loſſe of Miniſtry is directly againſt the Word of GOD, which no man will deny to be ſinfull and erronious. This aſſertion is confirmed by the probation of two farther points. *Arg.* 1. *Reaſon* 1.

Becauſe ſuch doctrine and practiſe is contrary to the doctrine and practiſe of the Apoſtles of Chriſt. 1.

Becauſe it is againſt the grounds of Gods Word. 2.

Concerning the firſt point, namely, that the doctrine and practiſe of ſuffering depriuation, eſpecially vpon the 1.

reaſons vrged againſt our Ceremonies, is contrary to the doctrine of the holy and inſpired Apoſtles, and ſo by conſequence is an errour and ſin: I proue it by two reaſons.

Becauſe (1) the holy Apoſtles, with the whole Church at Ieruſalem (2) by inſpiration of the holy Ghoſt and commandement of God (3) did practiſe themſelues, (4) and cauſed others to practiſe, (5) yea aduiſed one another, (6) and inioyned or commanded (7) whole Churches the practiſe of (8) as euill and inconuenient Ceremonies (9) in ſundry & maine reſpects, as in their iudgement ours are, namely in number, (10) nature, (11) vſe, (12) and euill effects, and (13) that for reaſons equiuolent or inferiour to the auoyding of depriuation. This propoſition I thus proue in the ſeuerall members. 1. The holy Apoſtles and whole Church at Ieruſalem] namely *Peter*, Acts 15. 7. *Iames*, Acts 15.13.& 21.18. 21. 24. 25. *Paul*, Acts 15. 2. 22. & 18.18. & 21. 26. 1. Cor. 9. 10. *Barnabas*, Acts 15. 2. 22. *Iudas*, *Sylas*, which were Prophets, Acts 15.22. 23. The Apoſtles, all the Elders, and whole Church, Acts 15. 4. 6. 23. and 21. 18. 25. 2. By inſpiration of the holy Ghoſt, and commaundement of God] as appeareth, Acts 15. 28. It ſeemed good to the holy Ghoſt and to vs. Alſo *Iames* and the Elders, Acts 21. 18. that determined before one practiſe of conformity to Iewiſh Ceremonies, Acts 21. 25. By inſpiration of the holy Ghoſt, Acts 15. 13. 28. did afterwards perſwade *Paul* to another practiſe of conformity to Iewiſh Rites, Acts 21. 23. 24. And the things written and determined by the Apoſtles, euen concerning matters of order in the Church, are the commandements of God: 1. Cor. 14. 37. 3. Did practiſe themſelues:] For *Paul* ſhaued himſelfe, and made a vow, Act. 18. 18. *Paul* purified himſelfe, contributed, and entred into the Temple, & declared the accompliſhment of the dayes of the purification, vntill that an offering ſhould bee offered for euery one of them. Acts 21. 24. 26. *Paul* vnto the Iew became as a Iew, to the men vnder the Law, as though he had been vnder the Law, 1. Cor. 9. 20. 4. And

cauſed

caused others to practise:] For *Paul* circumcised *Timothy*: Acts 16.3. *Paul* took the men, and was purified with them, Acts 21.24. 5. Aduised one another:] For *Iames* and the Elders perswaded *Paul* thus to conforme: Doe this that we say vnto thee, take them (the votaries) purifie thy selfe with them, contribute with them, that they may shaue their heads, Acts 21.23.24. 6. Enioyned or commanded the practise of Ceremonies:] For thus did the councell of Ierusalem, They laide on them those necessary things, from which you shall doe well to keepe your selues, Acts 15. 28. 29. This constitution was called the Apostles and Elders Decrees ordained by them: Acts 16.4. *Iames* and the Elders say, Wee haue determined and written that they obserue no such things, but that they abstaine from bloud strangled, &c. Acts 21.25. 7. To whole Churches] of diuers and farre distant Countries and Nations, namely to the Gentiles in *Antiochia*, *Syria*, *Cilicia*: Acts 15.23. 8. As matters good and necessary in that case:] For it is sayde, it seemed good to the holy Ghost. These necessary things, Acts 5.28. From which if you keepe your selues you shall do well, vers. 29. 9. And yet as euill and inconuenient in sundry maine respects as they can imagine ours, namely in number] for they were diuers, namely circumcision, Acts 16.3. Shauing the head, Acts 18.18. & 21.24. Purifying. Acts 21.24.26. Vowing, Acts 18.18. & 21.23. Contributing, Acts 21.24. Offering sacrifices for the persons purified, Acts 21.23. Obseruation of the Iewish Sabbaoth, Acts 13.14.42. & 18.4. & 17.2. Abstaining from bloud, Acts 15.29. Abstaining from strangled, Acts 15. 29 10. And in nature] for they are called by the holy Ghost, Needlesse shadowes, Col. 2.20. Yokes not to bee borne, Acts 15.10. Burthens, Acts 15.28. Traditions burdening. Col. 2.20. Ordinances of the world, Col. 2.20. Commandements and doctrines of men, Col. 2.22. Turning from the truth, Tit. 1.14, Voluntary religion or will worships, shewes of religion, Col. 2.23. Impotent and beg-

garly rudiments, Gal. 4. 9. 10. And for the further confirmation of this member, looke the proofe of the next immediate reaſon prouing this firſt point. 11. In vſe] Firſt, for that they were moſt ſtrictly preſſed on the conſciences of weake Chriſtians by Iewiſh and contentious Brethren: for they were vrged *ex neceſsitate ſalutis*: Except ye bee circumciſed after *Moſes* maner yee cannot bee ſaued, Acts 15. 15. They would haue brought their conſciences in bondage by them and yoaked them, Galat. 5. 1. 3. Acts 15. 10. They would haue condemned them for the not vſing them, Col. 3. 16. Secondly, they were more dangerouſly accounted neceſſary euen to ſaluation, Acts 15. 1. Thirdly, they were perniciouſly abuſed for confirmation of moſt falſe, hereticall, and impious doctrines, as much as euer our Ceremonies could bee, or were by the Papiſts; as namely, that men are iuſtified by the workes of the Law, Gal. 2. 14-15-16 and 5. 4. That euery Chriſtian is bound ſtrickly on his ſaluation to keepe the whole Law, Gal. 5. 3. That there is no hope of ſaluation without the vſe of them, Acts 15. 1. That Chriſt the body was not yet come by continuing the ſhadow, Col. 2. 16. 17. That they are to be condemned who vſe them not, Col. 2. 16. That the Kingdome of God ſtandeth in them, Rom. 14. 17. Yea from *Pauls* preaching and practiſe it might bee argued by ſome, that a man may on occaſion practiſe that, which practiſe he teacheth euery where againſt, Acts 21. 21. 23. 26. Fourthly, for the latitude and compaſſe of their ſpreading, it was both amongſt them, neere and far from them euery where: Namely at *Ieruſalem*, Acts 21. 17. 20. 21. *Rome*, Rom. 14. 2. 5. 17. *Antioch*, Acts 15. 23. *Syria*, Acts 15. 23. *Cilicia*, Acts 15. 23 *Colloſſus*, Col. 2. 16. 17. 20. 21 *Creete*, Tit. 11. 14. *Derbe*, *Lyſtra*, and *Iconium*, and thoſe quarters, Acts 16. 1. 2. 3. 12. And euill effects,] For the vſe and continuance of them were the occaſions of many pernicious effects to ſuch as abuſed them, which appeareth in this. Firſt, they bondaged their Chriſtian libertie, Gal. 4. 9. & 5. 1. 3.

Secondly,

Secondly, they made Christ to profit them nothing, Gal. 5. 2. Thirdly, they made them to fall away from grace, Gal. 5.4 Fourthly, they caused them to turne away from the truth, Tit. 1. 14. Galat. 2. 5. Fifthly, they hindered them from obeying the truth, Galat. 5. 7. Sixtly, they were occasion of condemnation to them as pressed them as necessarie Gal. 5. 10. Seuenthly, they leauenned the whole lumpe with sowernesse, Galat. 5. 9. Eightly, it occasioned *Paul* to feare least hee had bestowed his labour in vaine among his hearers Gal. 4. 10. 11. Ninthly, it occasioned *Paul* to wish them cut off which did disquiet the Church by them, Gal. 5. 12. Tenthly, they were occasion of *Peters* dissimulation, and *Pauls* iust reprouing of him, and were meanes to bring *Barnabas*, a man full of the holy Ghost, Acts 11. 24. and other Gentiles into their dissimulation, and to cause them not to goe the right way to the truth of the Gospell, Gal. 2. 11. 12. 14. Eleuenthly, they were fit meanes to put them besides their adoption and inheritance in heauen, Gal. 5. 10. 20. 21. 22. Lastly, they made as much stirre, strife, and contention among Brethren in the Church, yea much more, then our Ceremonies haue done, if either wee respect the violence and bitternesse thereof, or the latitude and wide spreading of it in so many and farre distant Countries and Churches, Galat. 5. 10. 12. troubling and disquieting the Church. Act. 15. 24. 13. And for reasons equiuolent partly, and partly inferiour to the auoiding of depriuation:] For it appeareth that the Apostles vsed and inioyned the practise of these Iewish inconuenient Ceremonies for these causes. First, for the beleeuing Iewes, to keepe them from offence, being as yet zealous of the Law, and not rightly instructed in the truth of the abrogation of the Legall Ceremonies by Christ, that they might not be occasioned to be drawne backe to Iudaisme, Acts 21. 20. 21. 24. For this cause hee circumcised *Timothy*, because of the Iewes, Acts 16. 1. 3. Secondly, for the vnbeleeuing Iewes, and that for two reasons. One reason was to winne them to the Gospell,

1.Cor. 9. 20. 21. 22. and to further their ſaluation, 1. Cor. 10. 32.33. Another reaſon was to auoid the perſecution of the froward and malicious Iewes, as alſo to redeeme the liberty of his Miniſtry, and of the Goſpell, which otherwiſe was like to be endangered, as fell out in the euent, Acts 21. 22.27.28.30. 31. 32. Thirdly for neceſſitie, (for in that caſe they were neceſſary things, Act. 15.28.) and expedient (for it ſeemed good to the holy Ghoſt, & in the practiſe of them in that caſe they did wel, Act. 15.28.29.) namely, to appeaſe their bitter diſſentions and vehement diſputations in the Church, Acts 15.2. 5. And to quiet the trouble and cumber of their mindes: as if one ſhould ſay for the peace of the Church, Acts 15. 24. That thus the Churches might be eſtabliſhed in the faith, and increaſe in number dayly, Acts 16. 4 5. As doubtleſſe by Gods bleſſing ours would alſo doe, if either the Ceremonies might ſafely be remoued from the ſcandall of Papiſts, or if they were conformed vnto by our depriued Brethren, till libertie of Ceremonies were granted by the Magiſtrate.

Out of this reaſon thus I argue;

If the Apoſtles by direction of the holy Ghoſt, and vpon reaſons of common and perpetuall equitie did practiſe themſelues, and cauſed others to practiſe, yea aduiſed and inioyned (as matters good and neceſſary to be done) Ceremonies as inconuenient and euill in many maine and materiall reſpects, as the Ceremonies inioyned and preſcribed in our Church are ſuppoſed to be; then it followeth;

That to ſuffer depriuation for refuſing to conforme to the ceremonies of our Church, is contrary to the doctrine and practiſe of the Apoſtles:

But the former is true as hath beene prooued:

Therefore the latter followeth alſo.

So much of the firſt reaſon, prouing that the doctrine & practiſe of ſuffering depriuation for refuſing to conform to our preſcribed Ceremonies, is contrary to the doctrine and practiſe of the Apoſtles, & ſo ſeemeth to be an error & a ſin.

The

The second reason proouing this point is this: Because the same obiections in substance, and for the most part which are brought forth against our Ceremonies, to proue them simply and in nature sin, may be obiected and applied to the practise and doctrine of the Apostles, which was performed by direction of the holy Ghost, for those Iewish Ceremonies were * 1. Humane inuentions:] for they left to be the commandements of God, and are called the traditions, commandements and doctrines of men, Col. 2. 22. 21. 16. 17. Titus 1. 14. * 2. Of no necessary vse] seeing Christ was come which was the body, and they the shadow of things to come, Colos. 2. 16. 17. Heb. 10. 1. And *Paul* taught euery where that the Iewish Ceremonies must bee left, Acts 21. 22. * 3. Abused to superstition:] for they were abused to the confirmation of most false and pernicious doctrine, iustification by workes, Gal. 2. 3. 4. 12. 14. 15. 16. No saluation without them, Acts 15. 1. *vt sup.* * 4. Ceremonies significatiue, or of mystical signification:] Yea sacramentall Ceremonies indeed, and added to baptized persons,] For circumcision was a Sacrament, and all the Ceremonies of the Law were shadowes of things to come, Col. 2. 16. 17. Heb. 10. 1. Patternes, shadowes, similitudes of heauenly things, Heb. 8. 5. and 9. 23. The holy Ghost signified by them, Heb. 9. 8. And the signification of them were inseparable to the Iewes that beleeued not, as also to the weake beleeuing Iewes, who were not instructed throughly. * 5. Esteemed, impose and obserued as parts of Gods worship:] So they were by the Iewes esteemed, impose, and obserued as necessary, Acts 15. 5. to saluation, Acts 15. 1. For which cause the zealous Iewes were violently offended with *Paul*, for teaching that Christians ought not to circumcise their children, nor to liue after the legall customes, Acts 21. 21. 27. Yea, this argument might seeme to be prest on the Apostles, who enioyned those burdensome Ceremonies as good and necessarie, Acts 15. 28. 29. and conformed vnto them for their sake, and in the presence

* Abridgement Lincoln. fol. 17.

* Ibid.

* Ibid.

* Abrid. Lincol. fol. 31.

* Abrid. Lincol. fol. 37.

of ſuch as did eſteeme and hold them as worſhips of God,
*44.48. fol. Acts 15, 1.5. & 16. 3.& 21. 26. * 6. Swaruing from the generall rules and directions of the word for determining of Ceremonies,] not needfull or profitable to edification:] For how could Iewiſh ceremonies, which were antiquated, and either had no ſignification, being ſhadowes of things already come, or a falſe one, edifie the Church: nay, the euill doctrines which they eſtabliſhed, and euill effects which they produced, ſerued rather to deſtroy, then to edifie the Church, yet their vſe and yeelding ſerued to edifie by making way to the Churches peace, and furtherance of the
*44.48.fol. Goſpel. * 7 Not profitable for order:] For it had been moſt orderly to haue ſerued God by Legall Ceremonies vnder the Law, and Euangelical vnder the Goſpel. It might ſeeme diſorder to bring backe the Legall Ceremonies which were aboliſhed, and to ioyne them with Gods worſhips in the Goſpell: yet it was order to vſe and practiſe them in that caſe, becauſe it preuented the maine diſorder and confuſion that elſe might haue inſued, namely diſcord of beleeuing
*44.48.fol. Brethren, and ſuppreſſing of the Goſpel. * 8 Not profitable for decency:] For what was more indecent, then for a Chriſtian to vſe idle, vnfruitfull, needleſſe and beggarly rudiments? For a Chriſtian to bee ſhaued, circumciſed, offer ſacrifice, yet did this indecency vphold a higher decency, which was the eſtabliſhment of faith, dayly increaſe of the number of Churches, Acts 16. 4. Which conformitie in our Ceremonies in the caſe of depriuation would alſo
*45.49. fol. do. * 9. Offenſiue many waies:] For firſt they might offend and grieue the beleeuing Gentiles, which neuer vſed them, and knew by the Apoſtles doctrine that they were to bee aboliſhed, Acts 21.21. Galat.2.3,9,12,15. Secondly, they did ſo ſcandalize, and were ſuch ſtumbling blockes to the beleeuing and weake Iewes, that they contended about them, as needfull to ſaluation, Acts 15. 15. And were violent againſt *Paul* in the defence of them, Acts 21. 21, 22,27,28. And ready to forſake the Chriſtian faith about them

them, as perhaps some did. Thirdly, the hardned and vnbeleeuing Iewes might bee more hardened from Christianitie, and say, The Christian religion borroweth our Ceremonies, they decline and come backe to vs. Fourthly, the Apostles and the Church of God they were offended, both in the violence of pressing the necessitie of these things by the Iewes, Acts 15. 24. As also in imposing that they did: For they were loath to lay any burthen, and the burthen that they layed was necessary for the state of the Church, Acts 15. 28. Besides they taught against the things they inioyned, that namely they ought not to bee vsed by Iewes and Gentiles, Acts 21. 21. Fiftly, to this we might adde, that they might tend, & in the euent did serue indeede, as meanes to infringe the Christian libertie:] For they were burdens, yokes, bondages, and opposite (as they were pressed by the Iewes) to the Christian libertie: Act. 15. 10, 28. Gal. 4. 9. 10. and 5. 1. yet the vse and practise of these things, by the direction of the Apostles, did procure the libertie of the Gospel, and the preaching thereof; like as conformitie to our Ceremonies would doe to preuent or recouer the losse of their Ministery. To this adde againe, that those Ceremonies were very strictly inioined] by the Iewes as necessary to saluation: Act. 15. 1, 5. *As ours are now*; By the Apostles, as necessary for the peace of the Church, and freedome of the Gospel, Act. 15. 24, 28. and 21. 21, 27. In which respects the practise and conformitie to our Ceremonies may seeme necessary at this time for the appeasing of fraternall discord, and furtherance of the Gospel. And seeing by the way these are the chiefest and maine arguments, which the depriued Ministers haue brought against the Ceremonies to proue them simply, and in their nature euil: let it be cõsidered by the iudicial & godly Reader, whether they might not vpon these grounds except against the Apostles prescription, and refuse the practise of those Iewish Ceremonies, euen with the losse of ministry & interruption of the Church, as well as to suffer depriuatiõ for refusing of the

Ceremonies preſcribed in the Church of England.

But from this point I argue thus;

Whatſoeuer Ceremonies are of humane inuention, of no neceſſary vſe, abuſed to ſuperſtition, of miſticall and ſpirituall ſignification; eſteemed, impoſed and obſerued, as parts of Gods worſhip, ſwaruing from the generall rules of Gods word, not profitable for edification, order, or decencie, offenſiue many wayes to the godly, weake and wicked; infringing Chriſtian libertie, ſtrictly inioyned as neceſſary; ſuch Ceremonies by the doctrine of the Miniſters refuſing conformitie, are ſimply and in nature euill, and could not be practiſed by any perſons, no not the Apoſtles themſelues, and that through the direction of the holy Ghoſt without ſinne.

But the Iewiſh Ceremonies preſcribed and practiſed, by the Apoſtles through direction of the holy Ghoſt, were of this nature and qualitie, in euery one of the points aboue named.

Therefore by the doctrine of the Miniſters refuſing conformitie, in the caſe of depriuation, the Iewiſh Ceremonies preſcribed and practiſed, by the Apoſtles through direction of the holy Ghoſt, were ſimply and in nature euill, and could not by them be practiſed without ſinne. Or thus;

Whatſoeuer doctrine and practiſe, tendeth to accuſe and condemne the inſpired Apoſtles, in their inſpired practiſe and doctrine, of teaching the practiſe, and of practiſing Ceremonies, in ſundry maine reſpects, as vnlawfull as ours are pretended to bee, tendeth to accuſe and condemne the Apoſtles, in their inſpired practiſe and doctrine, for teaching and for practiſing things ſimply euill.

But this doeth the doctrine and practiſe, of ſuffering depriuation, for refuſing to conforme to our preſcribed Ceremonies.

Therefore the doctrine and practiſe of ſuffering depriuation, for refuſing to conforme to our Ceremonies, doeth directly tend to accuſe the inſpired Apoſtles, in their in-

ſpired practiſe for teaching, and practiſing things ſimply euill. Whereupon I thus conclude;

Wnatſoeuer doctrine or practiſe, doeth directly tend to accuſe and condemne, the inſpired Apoſtles for practiſing, teaching, and preſcribing things ſimply euill, ſuch doctrine and practiſe is erronious and ſinneſull:

So doeth the practiſe and the doctrine, of ſuffering depriuation, for refuſing to conforme vpon the grounds alleadged, as hath beene prooued:

Therefore the doctrine and practiſe, of ſuffering depriuation, for refuſing to conforme vnto our Ceremonies, is erronious and ſinnefull.

To this that hath beene here alleadged, there are certaine obiections made by certaine godly, graue, and learned depriued Miniſters, which here I thinke fit to make anſwere vnto.

The Apoſtles might doe many things, which wee may not doe, in reſpect of their immediate authoritie from God. Thoſe caſes were decreed by the holy Ghoſt, ours not ſo, they did it by the direction of the ſpirit: there is no proportion betweene their caſe and ours: they guided by the ſpirit, we not ſo. The Apoſtles could not erre, we ſubiect to error. It is no good conſequent to ſay, they vſed ſuch and ſuch things, therefore we may: they had warrant for what they did, the holy Ghoſt gaue them warrant. *Obiction.*

Firſt it is to bee noted, that they who thus obiect againſt this reaſon, muſt needes relinquiſh the excuſes and accuſation of the Apoſtles, which others make for vſing the Iewiſh Ceremomnies vnlawfully: For the one affirming their practiſe to be vnlawfull, the other granting it to bee done by direction of the ſpirit, doe miſtically ouerthrow one another, ſo that both cannot ſtand as true. This being obſerued, I anſwere; Firſt, if the Apoſtles were immediatly from God authorized, and did thoſe things by direction of the holy Ghoſt, as vndoubtedly they did, wee may be the bolder to immitate them in their practiſe, and in their doctrine, *Anſwere.*

and in ſo doing weeſhall not erre: For in ſo doing wee may ſay, wee doe no more about matters of Ceremonies, then the Apoſtles haue done before vs. It is a point wee wiſh the Church of Rome could ſay. Secondly, though wee may not immitate the Apoſtles in things peculiar to their office, perſons and times: yet we may follow them, and are bound in conſcience ſo to doe, in matters of common equitie and generall reaſon. For as the Apoſtles had warrant from the holy Ghoſt, ſo wee haue warrant from the example of the Apoſtles, and from the reaſons, for which the holy Ghoſt mooued them to do thoſe things. For the holy Ghoſt being euer the ſame, teacheth, and ruleth the Church by one and the ſame reaſon reuealed in his word, as well now as then. Now the Apoſtles in this caſe, did vrge the practiſe of theſe Ceremonies, not from their immediate authoritie from God, nor from inſpiration onely of the holy Ghoſt: but by reaſons and rules of common and perpetuall equitie, namely expediencie; It ſeemed good to the holy Ghoſt and vs, Acts 15. 28. and neceſſitie: theſe neceſſary things, Acts 15. 28. alſo to winne more, 1. Cor. 9. 19, 20, 21, 22. to further and propagate the Goſpel, 1. Cor. 9. 23. By the which rules the holy Ghoſt doeth teach the Church, in the like caſes of the Church, to follow the like example by the ſame generall rules: namely to practiſe the ſame Ceremonies in the like caſe, or other Ceremonies of like nature in other caſes: no leſſe then he doeth teach the Church to pray, and ſing in a language vnderſtood from the generall rule of edification. [Let all things in the Church be done to edification] 1. Cor. 14. 12, 26. And for Prophets to ſpeake one after another, not many at once: and for women to hold their peace in the Church, to auoyd confuſion: from the generall rule of order and honeſty. [Let all things bee done honeſtly, and by order in the Church] 1. Cor. 14. 27, 30, 31, 34, 35, 40. Which may the rather appeare, becauſe they be all caſes of one nature, namely of order, and Ceremonie in the Church and worſhip of God, which I thinke

a ſufficient anſwere to this obiection.

There is a great difference betweene the Ceremonies of the Church of England, and thoſe preſcribed by the Apoſtles, and at firſt ordained of God, and muſt haue honourable buriall: for that our Ceremonies are farre worſe in many reſpects and circumſtances; As being Antichriſtian, more ſcandalous, more hurtfull, more dangerous, more ſtrictly inioyned, then ſometimes Gods commandements, theſe the inuentions of men, yea of Antichriſt, &c. ſtubble and ſtraw, or rather ſtraw when they are at the beſt. *Obiection.* Maſter Parker of the Croſſe. part 2. ſect. 13. fol. 69.

I know and grant there is a great difference, in many circumſtances betweene the Iewiſh Ceremonies, and the Ceremonies of this our Church, but for anſwere I ſay; there is agreement betweene them, in the moſt part of thoſe many things, whereby our Ceremonies are vrged and accuſed to be ſimply euill and vnlawfull, as before appeareth, ſo that this obiection is nothing to the point in queſtion, or to giue direct anſwere to this argument. For my allegation of theſe things doeth confirme thus much: Namely that it is good and neceſſary to practiſe inconuenient, ſcandalous, and hurtfull Ceremonies in a caſe of ſuperior reaſon, namely of procuring the Churches peace, and libertie of the Goſpel and the like: which no man will deny, and I ſeeke no more. For admit theſe Ceremonies with vs in controuerſie to be inconuenient, hurtfull, and ſcandalous more or leſſe, it skilleth not, ſo long as they bee of no other nature, then thoſe Iewiſh Ceremonies preſcribed, and practiſed by the Apoſtles; (as hath beene prooued they are not) how will it be auoyded, but that in caſe of ſuperior reaſon, as of auoyding depriuation of the Miniſtrie, they may lawfully, and needfully be practiſed, and that according to the minde of the holy Ghoſt, and the direction of the holy Scripture. *Anſwere.*

But the Church of England, hath not the like cauſes and reaſons, to preſcribe and enioyne the preſent Ceremonies, as the Apoſtles had to preſcribe the Iewiſh. *Obiection.*

Firſt, this obiection is nothing to the poynt in hand: *Anſwere.*

For the queſtion is heere, not whether our Church doth well to preſcribe theſe Ceremonies: But whether ſuch Ceremonies being preſcribed, as the Church conformed to by the Apoſtles decree in a caſe of neceſſitie, ought not to be conformed to by our depriued Miniſters in a caſe of like or greater neceſſitie.

Preface to the book of common Prayer, tit. Of Ceremonies.

Secondly, But the Church of England in preſcribing theſe Ceremonies, profeſſeth a reſpect of winning and profiting two ſorts.

Firſt, Some thinking it a matter of great conſcience to depart from a piece of the leaſt of their Ceremonies.

Secondly ſome new fangled would innouate all things, and deſpiſe the old, nothing liking them, but that which is new: therefore they thought it expedient to take away ſome ſuch as were moſt apt to bee abuſed to ſuperſtition, and to retaine others: and in their practiſe they tooke away ſo many ceremonies, as time would ſerue quietly to doe it, the reſt were reſerued to keepe order, and quiet decipline in the Church. Which is further noted to King *Edwards* anſwere to the Deuonſhire and Corniſhe rebells: who being Papiſtes would haue the Maſſe in Lattine: To whom the King replyeth, that the good things in the Maſſe-bookes were onely tranſlated into Engliſh for their ſakes, onely the ſuperſtition taken out.

Anſ. to 3. Artic. Act & monument.

Obiect:

The Apoſtles, Acts, 16.3. and 18.18. and 21.26. Did vſe the Iewiſh ceremonies voluntarily without compulſion of any ſuperior authority or Law, to ſtoppe a ſcandal with the weake brethren of the Iewes. If therefore that be preſſed for the vſe of our ceremonies, it will proue a neceſſitie of vſing them out of the caſe of depriuation, aſwell as in that extremity, and that a man muſt practiſe them voluntarily without any compulſion or hazard of Miniſtry.

Anſ:

Firſt though the caſes of the Apoſtles practiſe in Act. 16. 18.23. were voluntarily performed, that is, without commaund of any ſuperior authority: yet the caſe of practiſe in Acts, 15.28.29. Was inioyned, decreed, and commanded:

Acts

Acts, 16 4. and 21.25. And that by the rule of necessitie, then which there can hardly be a greater argument of compulsion. Act. 15.28.

Secondly, and besides the very cases alleadged were done by compulsion also of preuenting the Iewes offence: yea in a case of danger also of depriuation to the Apostles, if they had not conformed, as appeareth by the tumult made by the Iewes, Acts. 21.2728, 29, 30. Vpon a supposition of those Iewes that *Paul* taught non-confirmitie vnto the Iewish ceremonies. Verse 21. By the which tumult they raised, it came to passe, that *Paul* was indeed depriued from any free vse of his Apostleship in Iudea, til he came to Rome, as appeareth in the sequell of the history. And if there were no Law for depriuation of Ministers, yet if the execution of their office were in hazard, I doubt not but they should conforme; for compulsion may aswell be vsed without Law, as with Law.

Those ceremonies were practised but once or twice vpon extraordinary occasions: But ours are vrged for a perpetuity, and vpon an ordinary and standing reason, and are like to continue without euer remooving them. *Obiect.*

Neither doeth this obiection come neere the poynt in hand: which prooueth that such ceremonies as ours are in themselues not simply euill, nor of noe other nature, then those ceremonies enioyned and practised by the Apostles; which therefore in a case of necessity may bee practised by vs, yet I answere. Touching the ceremonies practised by the Apostles. *Answ.*

First, it is true they were not alwayes by them practised but vpon certaine occasions: Howbeit they were alwayes practised by them, when they met with the same occasion of necessity, and would oftner haue practised them if by the like necessity they had beene driuen to it, which shewes the necessity of conforming to inconuenient ceremonies, in the case of depriuation. 1.

Secondly, when the Apostles decreed the abstaining from 2.

blood and ſtrangled, it was inioyned without limitation of time: whereupon a man might haue made this obiection vnto their decree, and ſay They are vrged for a perpetuitie, and vpon an ordinary and ſtanding reaſon, namely of neceſſity and fitneſſe, and are not euer like to be remooued.

Thirdly alſo, ſome of the preſcribed Iewiſh ceremonies endured longer in the Church, then on the ſudden may be imagined: For it is obſerued that Chriſtians abſtayned from blood and ſtrangled, till the time of Tertullian, Origen, Syrill, Euſebius, Councell of Ganga, yea of Auguſtine, 400. yeeres after Chriſt.

Whitaker de Ro.pon.cont. 4. queſt.7. fol. 832.833.

2 Concerning our ceremonies, it is vntrue, that they are vrged for a perpetuity: for the preface of the common prayer booke expreſly ſaith of the ceremonies preſcribed thus [they are retained for a diſcipline and order, which vpon iuſt cauſes may be altered and changed, and therefore not to be eſteemed equall to Gods Law] And for the continuance of practiſe of our ceremonies, I ſuppoſe noe ſound Proteſtant will pleade for the neceſſity of their practiſe, or continuance, longer then the reaſon of neceſſity doeth hold.

Obiect.part. M Parker 2. ſect.14.fol.71

Our caſe is rather to be matched with the time of *Pauls* refuſing to circumciſe *Titus*, and of his reproouing *Peter* for his diſſimulation in cōforming to the Iewes, Ga.2.3.11.13.

Anſw.

This can by noe meanes hold, as appeareth, becauſe *Paul* in a caſe of hazard of his Miniſtry, diſquiet of the Church, and interruption of preaching the Goſpell (which is our caſe) did circumciſe *Timothy*, Acts 16. 3. But did vtterly refuſe (as alſo all the Apoſtles at Ieruſalem) to circumciſe *Titus*: * Becauſe they were vrged as neceſſary to ſaluation, Acts 15. 15. Becauſe by them falſe brethren laboured to bring their Chriſtian libertie into bondage, Gal. 2.3.4. Becauſe by that practiſe in that ſenſe he ſhould teach iuſtification by workes, Gal. 2. 14. 15. 16. This caſe ſorteth therefore to the Papiſts, who teach that God is worſhipped by them; That a man is iuſtified by practiſing of them; That a man

* Aretius in act. 16. 3. fol. 75. Gualter in act. 16. hom. 106. fol. 149. Beza annotat. in Gal. 2. 5.

a man is bound in conscience to vse them, as hee is the precepts of God: al which false doctrines are in so many words disclaimed, both by oath, doctrine, and confession of the Church, in the booke of the Articles of religion, as also in the preface to the booke of common Prayer, where the superstitious vse of these Ceremonies is disclaimed, as also the opinion of Gods worship by them, and the reasons set downe of prescribing these, namely the quiet and decent order in the Church. And that the conueniency or agreement of our case with the Apostles conforming, (not with the Apostles refusing the Iewish Ceremonies) may the better appeare, I haue added these paralells, which I desire may be considered. Artic. 11. 20. 34.

The Apostles and the Church of Ierusalem,	*The Church of England,*
To auoid offence of weak and obstinate Iewes, and to winne them,	*To auoid offence of weak and obstinate Papists, and to winne them,*
Prescribed and inioyned Ceremonies abused superstitiously.	*Prescribe and enioyne Ceremonies abused superstitiously.*
Holden as the worships of God and needfull to saluation.	*Holden as the worships of God and needefull to saluation.*
By the vnbeleeuing and weake Iewes.	*By the superstitious Papists popishly affected.*
But not by the Apostles nor faithfull Christian.	*But not by any sincere Protestant, teachers, or people.*

The members therefore of eyther Church, may and ought equally to conforme to either Ceremonies, in a case of necessitie, and of superiour reason.

Againe.

The Apoſtles,	The depriued Miniſters,
In a caſe of ſuperiour reaſon, as to further the Goſpel, & to preuent the hindering of their preaching,	*In a caſe of ſuperior reaſon, as to further the Goſpell, to preuent their depriuation and ſuſpenſion,*
Conformed to Ceremonies many wayes inconuenient, abuſed ſuperſtitiouſly, and holden neceſſary by the Iewes.	*Ought to conforme to ceremonies, though many waies inconuenient in their opiniõ, abuſed to ſuperſtitiõ & holden neceſſary by the Papiſts.*
Impoſed by weakeneſſe and violence of the Iewes.	*Impoſed and vrged (as they conſtrue it) by weak Chriſtians, & authority threatning depriuation.*

Obiect. Others perceiuing more force in this argument then ſome haue done, to preſſe them to the practiſe of our Ceremonies in the caſe of depriuation, and yet remaining peremptory in their former iudgement, doe anſwere it another way, thus: That Saint *Paul* did euill in vowing, ſhauing himſelfe, contributing, offering ſacrifice, circumciſing *Timothy*, becauſe they were Ceremonies of practiſe: But the Apoſtles conſtitution, Acts 15. 28, was onely of Ceremonies of omiſsion, of like nature with our abſtaining from fleſh on faſting daies, not of the Croſſe, or Surpleſſe.

Anſw. They who thus reply haue had, I confeſſe, a light of this their anſwer from ſome * learned men, which vſually haue their differences from others according to the reaſons moouing them, who thus did cenſure Saint *Paul* in theſe actions. Yet *Gaulter* and *Bulling* doe onely doubt of the place, Acts 21. not of thereſt: but to this I ſay;

* Hier. apud Auguſt. Epiſt. 19. Hierom. Ep. 89. Gualt. in act. 23. hõ. 138. fol. 248. Bullin. in act. 21. M. Parker of the Croſſe, part. 2. ſect. 14 fol. 70.

1. We may probably ſee how theſe repliers, if they had liued

liued in these dayes would haue behaued themselues towards the holy Apostle, at least they would haue reprooued him, and condemned him for committing a sinne, and would by all meanes haue disliked his doings: yea they would haue cast off a thousand weake beleeuing and obstinate Iewes, and suffered depriuation of a thousand ministries, rather then to conforme to that, which the inspired Apostle *Paul* did submit himselfe vnto. But withall we may consider, whether authoritie in practise were rather to bee esteemed theirs, or Saint *Pauls*. And indeed it is a miserable shift, when no better answer can be framed to accuse the inspired Apostles in their doings, because their practise will not stand with the reasons, which themselues haue framed or vndertaken to maintaine the suffering of depriuation for refusing to conforme. A very feeble answer, as I suppose, which will not stand, but by heauing at the pillars of the Church of Christ.

Though they accuse the Apostles for this conformity, yet the Scriptures doe not so, and it may seeme to much boldnesse to speake, especially in so dangerous a case, of laying sin vnto the charge of such and so great persons, where the Holy Ghost is silent. 2.

But this practise of S. *Paul* may be easily and strongly iustified. 3.

1. Because he was aduised to this practise by Saint *Iames*, and the Church of Ierusalem, Acts 21. 18, 20, 21, 23, 24. Which persons inioyning other Iewish Ceremonies in the like case were directed and inspired by the holy Ghost in so doing, Acts 25. 28, 29.

2. Because the Holy Ghost seemeth to iustifie the reason of *Paul* in circumcising *Timothy*, not onely in not condemning him in his practises, but in approuing of his reason in so doing, Acts 16. 3. *Paul* circumcised him, because of the Iewes of those quarters. For (saith the holy Ghost in the text) they knew all that his Father was a Grecian.

3. Because *Paul* iustifieth this practise of his in those

Againe.

The Apoſtles,	The depriued Miniſters,
In a caſe of ſuperiour reaſon, as to further the Goſpel, & to preuent the hindering of their preaching,	*In a caſe of ſuperior reaſon, as to further the Goſpell, to preuent their depriuation and ſuſpenſion,*
Conformed to Ceremonies many wayes inconuenient, abuſed ſuperſtitiouſly, and holden neceſſary by the Iewes.	*Ought to conforme to ceremonies, though many waies inconuenient in their opiniõ, abuſed to ſuperſtitiõ & holden neceſſary by the Papiſts.*
Impoſed by weakeneſſe and violence of the Iewes.	*Impoſed and vrged (as they conſtrue it) by weak Chriſtians, & authority threatning depriuation.*

Obiect.

Others perceiuing more force in this argument then ſome haue done, to preſſe them to the practiſe of our Ceremonies in the caſe of depriuation, and yet remaining peremptory in their former iudgement, doe anſwere it another way, thus: That Saint *Paul* did euill in vowing, ſhauing himſelfe, contributing, offering ſacrifice, circumciſing *Timothy*, becauſe they were Ceremonies of practiſe: But the Apoſtles conſtitution, Acts 15. 28, was onely of Ceremonies of omiſsion, of like nature with our abſtaining from fleſh on faſting daies, not of the Croſſe, or Surpleſſe.

Anſw.

They who thus reply haue had, I confeſſe, a light of this their anſwer from ſome * learned men, which vſually haue their differences from others according to the reaſons moouing them, who thus did cenſure Saint *Paul* in theſe actions. Yet *Gaulter* and *Bulling* doe onely doubt of the place, Acts 21. not of thereſt: but to this I ſay;

* Hier. apud Auguſt. Epiſt. 19. Hierom. Ep. 89. Gualt. in act. 23. hõ. 138. fol. 248. Bullin. in act. 21. M. Parker of the Croſſe, part. 2. ſect. 14 fol. 70.

1. We may probably ſee how theſe repliers, if they had liued

liued in theſe dayes would haue behaued themſelues towards the holy Apoſtle, at leaſt they would haue reprooued him, and condemned him for committing a ſinne, and would by all meanes haue diſliked his doings: yea they would haue caſt off a thouſand weake beleeuing and obſtinate Iewes, and ſuffered depriuation of a thouſand miniſtries, rather then to conforme to that, which the inſpired Apoſtle *Paul* did ſubmit himſelfe vnto. But withall we may conſider, whether authoritie in practiſe were rather to bee eſteemed theirs, or Saint *Pauls*. And indeed it is a miſerable ſhift, when no better anſwer can be framed to accuſe the inſpired Apoſtles in their doings, becauſe their practiſe will not ſtand with the reaſons, which themſelues haue framed or vndertaken to maintaine the ſuffering of depriuation for refuſing to conforme. A very feeble anſwer, as I ſuppoſe, which will not ſtand, but by heauing at the pillars of the Church of Chriſt.

Though they accuſe the Apoſtles for this conformity, yet the Scriptures doe not ſo, and it may ſeeme to much boldneſſe to ſpeake, eſpecially in ſo dangerous a caſe, of laying ſin vnto the charge of ſuch and ſo great perſons, where the Holy Ghoſt is ſilent. 2.

But this practiſe of S. *Paul* may be eaſily and ſtrongly iuſtified. 3.

1. Becauſe he was aduiſed to this practiſe by Saint *Iames*, and the Church of Ieruſalem, Acts 21. 18, 20, 21, 23, 24. Which perſons inioyning other Iewiſh Ceremonies in the like caſe were directed and inſpired by the holy Ghoſt in ſo doing, Acts 25. 28, 29.

2. Becauſe the Holy Ghoſt ſeemeth to iuſtifie the reaſon of *Paul* in circumciſing *Timothy*, not onely in not condemning him in his practiſes, but in approuing of his reaſon in ſo doing, Acts 16. 3. *Paul* circumciſed him, becauſe of the Iewes of thoſe quarters. For (ſaith the holy Ghoſt in the text) they knew all that his Father was a Grecian.

3. Becauſe *Paul* iuſtifieth this practiſe of his in thoſe

Scriptures of his Epiſtles, wherein vndoubtedly he did not erre, as the 1. Cor. 9. 19. 20. 21. 22. 23. and 10. 13. and giueth a maine reaſon thereof; becauſe by his practiſe hee would winne the more vnto the liking of the Goſpel, and be a meanes of their ſaluation.

4 Becauſe it cannot bee immagined, that *Paul* was ignorant if it were a ſinne, for hee was at the Synod at Ieruſalem, Chap. 15. where circumciſion & other Ceremonies were denied in other caſes: and if he knew it to bee a ſinne, it were ſtrange hee ſhould ſo many times fall into a relapſe, Acts 16. 18. and 21. and obſerue the Iewiſh Sabboth ſo continually, Acts 17. 8. and 18. 4. and 13. 14. 44.

5 *Aretius* giueth another reaſon, to iuſtifie this fact of *Paul*: [*] *Antiocheia eccleſia bona parte conſtabat ex gentibus, itaque maior pars non erat offendenda in gratiam paucorum: Hic vero Ieroſolymis maior pars, imo omnes Iudæi ſunt quos Paulus debuit conſiderare.* And of his iudgement are the beſt interpreters, namely, *Auguſtine, Caluin, Beza, Aretius, Piſcator, Gualter, Zanchius, Iunius, Bucanus*; who with one conſent doe hold theſe things indifferent; which indifferent things ſhould ſerue for the edification of the Church.

[*] Aretius in cap. act. 21. fol. 95.

4. Touching the Apoſtles conſtitution, Acts 15. that it was of matter of omiſſion, it maketh little to infring the practiſe of Saint *Paul*: Becauſe,

1 They were Ceremonies of the Law aſwell as the other.

2 They were ſignificatiue one as well as the other.

3 They were aboliſhed by the comming of Chriſt, as well one as the other: In which reſpect they were in their nature no leſſe euill, though they might be leſſe in conuenient then the Ceremonies, of practiſe in ſome reſpects. To this obiection I anſwere a little the more ſharpely, becauſe it ſauours of a little to much inſolence, and ſmall regard vnthe holy Apoſtles of Chriſt: and I would ſhew the abſurdity thereof; let the reader take the leſſe offence thereat: And thus much of this point.

To

To the former argument let these Propositions following be added, and obserued.

A Man may lawfully for the edification of the Church, and furtherance of Gods substanciall worshippes, and for the propagation of the Gospel. Acts 16.3. 1. Cor.9.23. Practise and obserue such Ceremonies, which he preacheth euery where against, that men should not doe, Acts 21. 21. Neither hee himselfe in some other cases would doe. Gal. 2. 5. 11. 14. *Proposition.* 1.

Burdensome Ceremonies. Acts 15. 28. For the edification and peace of the Church, and vnitie of brethren. Acts 15. 2. 5. 24. May lawfully bee imposed and inioyned on Churches, euen by the minde of the holy Ghost. Acts 15. 28. 29. 2.

Burdensome Ceremonies, and many wayes inconuenient, may be necessary in some cases to be imposed on such Churches, as neuer obserued them before, Acts 15. 19. 28. and 21. 25. 3.

It may bee expedient for Ministers, in a case of superior reason, to procure greater good vnto the Church, and to auoyd greater mischiefe, to perswad others. Acts 21. 18. 23. 24. And to be perswaded by others to conforme, Acts 21. 26. to such Ceremonies, as in many respects are fit to bee preached against, Acts 21. 21. as burdensome traditions, Acts 15. 28. Col. 2. 20. impotent and beggarly rudiments, Gal. 4. 9. and occasions of sundry euill effects, *Vt supra.* 4.

It may bee expedient and necessary, for a Minister or other Christian in the like cases of superior reason, to practise the like Ceremonies voluntarily, of his owne free accord, not being enioyned or commanded by authoritie there vnto. Acts 16.3. and 18.18. 1. Cor. 9.19.20. 21.22. 23. and 10. 33. 5.

Those Ministers and people doe well, Actes 15. 29. and according to the will of God, and minde of the holy Ghost, Acts 15. 28. who in a like case of necessitie, and fur- 6.

therance of the Goſpel, 1. Cor. 9. 23. do practiſe the like Ceremonies, being enioyned them by authoritie, Acts 15. 28. and 16. 4. and 21. 25.

7. *Paul* to redeeme his Miniſtrie, and to gaine liberty to the Goſpel, to adde ſoules vnto the Church, and to winne the more vnto Chriſt, Acts 16. 3. and 21. 20. 21. 1. Cor. 9. 20. 21. 23. might as well and lawfully haue worne a linnen Ephod, or a linnen Surpleſſe, as well as to haue purified, and ſhaued himſelfe, vowed, circumciſed *Timothy*, or to haue ioyned in offering ſacrifice.

8. *Paul* might as well haue vſed the ſigne of the Croſſe, to a baptized perſon, in a caſe of depriuation, or of redeeming the Goſpels libertie, or of winning vnto Chriſt, as to haue vſed the ſigne of circumciſion, to a baptized perſon, as hee did to *Timothy*. Acts 16. 3. And thus much of this argument, being the firſt member of the maine reaſon.

Argu. 2. *Reaſon* 1. Now I proceede to the ſecond member of the firſt reaſon, which is this, [Becauſe the doctrine, and practiſe of ſuffering depriuation, is againſt the grounds of Gods word] whereupon I conclude, that ſuch doctrine and practiſe, is an error and a ſinne.

The grounds of Gods word, which are contraried by this doctrine and practiſe, are two in number, and they doe Miniſter two arguments, which I will proſecute in order by the helpe of God. The firſt ground is this;

When two workes, or deuties commanded of God, doe meete in one practiſe, ſo as we cannot doe them both, but one of them muſt of neceſſitie be done, the other of neceſſitie muſt be left vndone, in this caſe the worke or dutie of greater reaſon, muſt be performed, and that of leſſer reaſon muſt bee neglected and omitted, and it is a ſinne to neglect the greater to performe the leſſer: Out of which ground I aſſume:

But the doctrine and practiſe, of ſuffering depriuation, for refuſing to conforme, doth cauſe men to neglect greater duties, to performe the leſſer.

Therefore

Therefore the doctrine and practise of suffering depriuation for refusing to conforme to our prescribed ceremonies is an errour and a sinne.

For the confirmation of this argument there are two poynts to be prooued.

1 That it is contrary to Gods word, and therefore a sinne to passe by a greater worke or duety to performe a lesser.

2 That to suffer depriuation for refusing to conforme vnto the ceremones prescribed in our Church, is to passe by a greater worke or duety to performe a lesser; whereupon the former conclusion must follow of necessity.

Touching the former poynt, namely that it is contrary to Gods word and therefore a sinne to passe by a greater worke or duety to performe a lesser: The which poynt although it be in it selfe euident, and must needs bee graunted by euery sound diuine, yet for illustration sake I make more manifest by these reasons.

First, because the will of God is such, then when mercy (a greater duety) and sacrifice (a lesser duety) doe meete, so as both at the same time cannot bee done, mercy must be done, and sacrifice left vndone. Mat. 12. 4.7. I will haue mercy and not sacrifice. 1 Reason

Because hypocrites are reprooued of God for passing by greater dueties to performe lesser: thus were the Scribes and Pharises reprooued by our Sauiour, for letting passe the weightier matters of the Law, and following the smaller: As strayning at a gnat, and swallowing of a Cammell, Mat. 23. 23. 24. Luke 11. 42. For vrging sacrifice of ceremoniall dueties, and for omitting and reprooving mercy, Mat. 12. 7. Luke 13. 14. 15. 16. For offering sacrifices and oblations with the neglect of parents; Matthew 15. 3. 4 5. 6. 7. 8. 2

Because the Godly are excused, and approued of God for passing by smaller dueties to performe greater: thus were excused and reprooued. 3

Firſt, the Prieſts of the Law for breaking the Sabboths ceremoniall, and ſtrict reſt by ſacrificing and other buſineſſe to performe Gods Publique worſhip (a greater duety) & are pronounced blameleſſe therein. Mat. 12.5.

Secondly: Dauid for eating ſhew-bread (not lawfully for him to doe) in a caſe of neceſſity, hee and they who were with him, were acquitted as innocent and blameleſſe. Mat. 12.3.4.

Thirdly, the Apoſtles of Chriſt, for plucking, rubbing, and eating the eares of corne, ſo violating the Sabbaths ſtrict and Ceremoniall reſt (a leſſer duety) to ſatiſfie hunger, the neceſſity of nature (a greater and morrall duety) were called innocent. Mat. 12.2.3.4.

Fourthly, Ieſus Chriſt preferring the healing of the ſicke a greater duety, before the ſtrict keeping the Ceremoniall reſt a leſſer duty, and commanding a kind of ſeruile labour *viz.* the carying home of a bed in ſome caſe vnlawfull. Io. 5.8.9. proueth it not onely by a peculiar reaſon, proper vnto himſelfe, that hee is Lord of the Sabbath, and therefore might ouerrule in this caſe. Mat. 12.8. But euen by reaſons of Common equity, namely; Firſt becauſe it is lawfull, (by not ſtrictly keeping ceremoniall reſt) to doe (morrally) well on the Sabbath day, omitting ſacrifice to doe mercy. Mat. 11.12.

Secondly, becauſe the end is ſuperior to the meanes: for the Sabbath was made for man, not man for the Sabbath, Mar. 2.27.

4 Fourthly, becauſe it is contrary to the inſpired examples in the Scripture, which are of common equity and reaſon, and to the practiſe of the faithfull Saints of God, namely (beſides the forenamed examples of the Prieſts, of the Apoſtles, of *Dauid*, of our Sauiour) firſt of *Salomon*, who in a caſe of neceſſity, did offer vpon another Altar then the Altar appointed for the worſhip of God: becauſe it was not able to receiue the offrings. 2. Chro. 7.7. but was to little for that end. 1. King. 8.64. Whereas they were to offer

ſacrifice,

sacrifice, and to burne incense vpon one onely Altar in the Temple. 2.King. 23.12. It being a Type of Christ, the only sacrifice and mediator. Heb. 13.10. 2. of *Hezekias*, who to set forward the mayne and substantiall worships of God did admit of many to the Passeouer, albeit they were not ceremonially sanctified, but legally vncleane: and did not receiue the same as it was written in the Law, nor according to the purification of the Sanctuary; yet with a true heart seeking the Lord, they were accepted, namely in a case of superiour reason. 2.Chron. 30.17.18.19.20. Thirdly of *Paul* who to saue his life (a greater duety) did with his owne hands cast away into the Sea the good creatures of God, which otherwise should haue beene preserued, and so for that cause neglected a lesser duety, Act. 27.30. Fourthly, of the inspired Apostles of Christ, who (as before is noted) did practise on themselues: Act. 21.26. and vpon others: Acts 16.3. and did aduise: Act. 21.23. 24. yea ordaine, inioyne, and command the practise of Iewish ceremonies, as circumcision, shauing, purifying, abstayning from blood, and strangled meate, and that as a duty good and necessary, Act. 15.28. which to auoide, and not to vse was a duety required of God: which to vse and practise in other cases was reproued by the holy Ghost: Acts 15.10. and 21.21. Gal. 4.9.10.11. and 2.12.13.14 and 5.2.3.4. Colo. 2.20.21.22. 23. and were needlesse shadowes, Col. 2.20. Ordinances of the world. Col. 2.20. Commandements of men turning from the trueth Col. 2.12. Titus 1.14. Impotent and beggarly rudiments, Gal. 4.9.10. And of sundry perillous, and perniciouse effects: yet this they did admit (albeit the violation of a duety) to doe a greater duety of superior reason, namely, to procure the vnity of brethren: Act. 15.2.4.6.7. 24. The wyninng of strangers to the faith: 1.Cor. 9.19 20. And to propagate the Gospell. 1.Cor. 9.23. To preuent the scandall of weake beleeuers, Act. 16.3. and 21.20. And the danger of interruption or depriuation of the Ministery, by the violent Iewes persecution, Act. 21.12.24.27.28. Thus

is the firſt point confirmed; to the which doctrine ſundrie godly learned men, euen ſo many as I haue reade of this point, doe alſo conſent both in the ſame words and proofes. *viz.* * Yet to this poynt or propoſition howſoeuer firme it bee in it ſelfe, as hath appeared, and is approoued by the beſt diuines, yet ſome obiections haue beene layd againſt it, which I will heere ſet downe.

* vid. Caluin: in Mat. 12.1.3 fol. 260. Vrſin. cat. part. 3. fol. 707. immediat. ante præcept. 1. impreſſ. Cantabridg: anno. 1585. Piſcator in Mat 12.1.2.3. in analiſi fol. 190. & in obſeruat. ad eundem locum. fol. 205. 106. 107 Idem in obſeruat. in Mat. 9.13. fol. 156. Idem. in obſer. ad Mat. 15.3.4.5.6. fol. 243. Polan. ſyntagm. Theoleg. lib. 9 c. 29 fol. 4077. 4078. Martyn in ſummula. verbi dei cap. 2.10.11.12. 13.14. fol. 47. 48. de-calogo. Mr. Perkins vol. 1. of his workes treatiſe of conſcience Cap. 2. fol. 520.

Ob. Where it is ſayd in the former propoſition [when two dueties doe meete at one time] it is obiected that they cannot bee dueties both at once. For if they were both dueties they would both bind, and ſo a man muſt needes commit a ſinne, ſeeing hee is ſtraitned betweene two dueties, and muſt omit the one, this therefore is not well propoſed.

Anſ. The mentioning of theſe two duties meeting together at one time in our practiſe doeth not intend that they doe both of them bynd the conſcience at the ſame inſtant, but they are called dueties as they are conſidered apart; being both workes are commanded of God in two ſeuerall commandements: Which two workes being dueties conſidered apart, doe ſometimes offer themſelues to our practiſe at one inſtant; As to heare a Sermon at the Church on the Sabboth, and to tend a ſicke perſon ready to die at home at the ſame time, both are duties being cõſidred apart, but meeting together, and offering themſelues to our practiſe at one time, there is indeede but one duety, becauſe both cannot be performed in one inſtant; In which caſe the greater worke is the duety, the leſſer bindes not for that preſent: In like caſe for a miniſter to refuſe inconuenient ceremonies, albeit it be a duty being cõſidered apart from the duty of preaching the word; yet when it meeteth with the duty of preaching, ſo as preaching the word will not ſtand with refuſing inconuenient ceremonies, this refuſing of ceremonies bindeth not the cõſcience, but leaueth to be a duty. There are not two duties at that inſtant, but only one, which is to preach the word of God: In which caſe the refuſing of inconuenient Ceremonies is no duety:, neither is their practiſe a ſinne, yea the practiſe

practise of them is a duety, if otherwise they cannot preach the Word; this obiection therefore needeth not.

The doctrine included in that point or proposition is not true [because there may be a greater duetie neglected for the performance of a lesser] which may then be done, when the performance of the lesser keepeth him frō sin, as for example: A Preacher enioyned to preach naked, ought to neglect preaching. Besides it is contrary to the rule of the Apostle, Rom. 3.8. The least euil must not be done, that the greatest good may be performed. For when I cannot doe it without sinne, it is no duety, and therefore you should propose the matter thus; It is necessary to performe a lesser sinne for to performe a duety that is greater. *Obiection.*

First, the doctrine of the proposition remaineth true notwithstanding this obiection. For the case is proposed not of a sinne and a duetie, but of two dueties being considered a part, being both commanded of God, and there is no such case wherein a greater duetie is to bee neglected for the performance of a lesser, which also is in reason absurd. *Answere.*

Secondly, to the instance of preaching in a naked manner I say, that in this case there are two things to bee considered: Necessitie, and Decency: if then he cannot preach naked but with the perill of his life, he ought to refuse preaching, it being a case of necessity, and mercy is better then sacrifice. But if his life will consist with his naked preaching, hee ought to preach notwithstanding the scandall or indecencie, if there bee no other meanes admitted for his preaching.

1 Because a mans naked body, being considered as it is naked, it is the good creature of God, and is not indecent to be looked on but to vncleane and vaine mindes, it is decent enough to the pure.

2 Because the gayning of soules and meanes of mans saluation, is a duety of farre greater reason and waight, then the auoyding of an inconuenient circumstance of scandall,

or of ſeeming indecencie, ariſing only by accident, not from the nature of the obiect: and the like caſe is of the practiſe of our Ceremonies to redeeme the libertie of preaching, to the place. Rom. 3.8. which ſheweth that we may not doe the leaſt euill to compaſſe the greateſt good: I ſay, that to the preſent purpoſe wee may conſider euill two manner of wayes.

For firſt, euill is either that which is formally ſimply, and in nature euill, which no circumſtance can amend: As to redeeme preaching vpon condition of blaſpheming God, Inuocating the Deuill, committing of idolatry, periury, adultery, teaching of hereſie, or the like, the which kind of euill, is intended by the Apoſtle, and may not bee done at any hand for the gayning of the greateſt good.

2 Againe, euill may bee taken for that which is onely circumſtantially, ceremonially or accidentally euill: which kind of euill may in ſome caſes bee practiſed without ſinne, namely, in caſe of ſuperior reaſon, at what time it is improperly called euill. That this is ſo, appeareth in the Prieſts, who brake the Sabbath: in *Dauid*, who did that which was not lawfull for him to doe, and yet were blameleſſe and innocent. Mat. 12.4 5.7. Alſo in the practiſe of Iewiſh inconuenient, and many wayes euill Ceremonies, which practiſe was ſo farre from being euill in that caſe, that it was good and neceſſary. Act. 15.28.29. touching this obiection ſee more at the end of the argument.

Obiect. *Mordecay* refuſed to bow, and performe the geſture of reuerence to *Haman*, yea though hee were commanded by the King. Heſt. 3. 1,2,3. by which refuſall of obedience to a ceremoniall, hee violated two greater dueties: One was the Kings command: and the other was the hazard of his life, and deſtruction of the Church of the Iewes, and thereby for performance of a leſſer duetie hee did violate a greater.

Anſw. Either this geſture was Spirituall or Ciuill: if the former, hee ought to auoide ſpirituall adoration to a creature, an heathen,

heathen, a wicked person, an Amalekite, and an enemy of the Church, which is a sufficient and the true answere, and thus doe all interpreters vnderstand this place: thus the Hebrew glosse, thus the Apocryphall prayer in the additions to Hester, *Lyra*, *Vatablus*, *Iunius*, *Drusius*, *Merlyne* vpon these places. If the latter, either his action was euill or good; if euill in disobeying the Magistrate in a thing indifferent, it is impertinently alledged: if well the reason is vnknowne and not expressed, wee cannot iudge of the qualitie of the dueties compared, if he did refuse this reuerence.

1 Because hee was of the Amalekites, which were especially cast out by God. Exod. 11.14. Deut. 25.7. Num. 24. 7.

2 Because an open prophane person, a malitious and professed aduersary of Gods Church.

3 Because himselfe was a better man then *Haman*, being the Queenes Vncle, it may bee considerable, whether hee did not well, euen in this respect to refuse this reuerence. Touching the hazard of his life, and ruine of the Church it was vnknowne to *Mordecai*; for *Haman* practised it because he did refuse it.

Obiect. *Daniel* neglected a greater duety to performe a lesser, for hee continued to pray three times a day, kneeling vpon his knees, his window being open towards Ierusalem, notwithstanding that he knew that he should die for doing it: so hee preferred the ceremonie and circumstance of prayer which was a smaller duetie, before the safety of his life which was a greater: Dan. 6. 10. Also the Iewes chose rather to die then to eate Swines flesh. 2. Mac. 7. 1. and 6. 8. preferring obseruance of a ceremoniall duetie before their life.

Answ. To these instances I first demaund whether these bee brought therefore to conclude, that therefore Ministers should rather die, then to vse the Ceremonies prescribed in our Church. And let it bee considered seriously by euery person truely fearing God: whether they thinke it fit for

another, or could reſolue himſelfe to looſe this life by being at a ſtake for none other cauſe, then for refuſing the preſcribed Ceremonies, eſpecially in a true Church of Chriſt, wherein there are otherwiſe a true confeſſion of faith, and ſufficient meanes of their ſaluation. If it ſhould fall out that they would not die in ſuch a caſe, I would know further, how then they could looſe their Miniſtery for not vſing them, ſeeing it were better for a Miniſter to looſe his life, then to looſe the comfort of his Miniſterie, Act. 20. 24. 1. Cor. 9. 15. If they would rather ſuffer death then vſe the Ceremonies, let them ſhew the ground and comfort they ſhould haue before the Lord in this proceeding. If they alleadge theſe inſtances, I wil ſhew to how ſmall purpoſe they ſerue therein: therefore I ſay, that their caſes doe farre differ from the caſe in queſtion.

Firſt, they were controuerſies depending betweene the heathen and profeſſed enemies of Gods Church, and betweene the people of Gods couenant and members of the Church: our controuerſies are in the Church, and betweene profeſſed louers and beleeuers in Chriſt.

Secondly, they were caſes of confeſſion, wherein they were called to confeſſe the trueth and religion of God amongſt Gods enemies, as alſo the neceſſitie of inuocation of Gods name, and of obedience to Gods precepts: With vs the doctrine of Ceremonies is true, and according to Gods word, and the parts of our generall confeſſion in the Booke of Articles is agreeable to the word of God.

Thirdly, the dueties were of exceeding great moment, for the performance whereof they ſhould haue hazarded and loſt many liues. *Daniel* ſtood in obedience of a maine ſubſtantiall duetie (not Ceremoniall or circumſtantiall) of the firſt commandement, namely prayer to God, and prayſing of his name: for which a man ſhould rather die then intermit for the pleaſure of any mortall man: and the ceremonie of his praying toward Ieruſalem in farre diſtant place, was ſuch as ſpecially did exerciſe his faith, and to which

which the promise of audience was tyed, 2. Chron. 6. 34. The Iewes refusing the eating of Swines flesh, did confesse the whole religion of God and faith of the Church, and totall obedience to all Gods Commandements, which was that which *Antiochus* did aime at, as appeareth, 2. Mac. 6. 2. 7. and 18. 24. and 7. 1. 2. 4.

Lastly, to both cases, the meere commandement of a Magistrate and an idolater, was opposed to the especiall commandement of God, Dan. 6. 7. 9. 10. 2. Mac. 7. 30. In which respect God must of necessitie bee obeyed before man, Act. 5. 29. There being no such materiall circumstance in the case in question, whereby it also appeareth, that they did not neglect a greater dutie to performe a lesser, but passed by an inferior dutie to performe a farre greater. And thus much of obiections to the first point, which being answered, I proceede vnto the second point which is this:

That to suffer depriuation for refusing to conforme, is the neglecting of a greater duetie to performe the lesser.

For the proofe and clearing this point, two trueths must be confirmed:

The first that two duties, both commanded of God, doe offer themselues in the questioned case to bee obserued: where one of the two cannot be done, and therefore must be left vndone: The former dutie is to preach the word, the which duety is commanded to all the Ministers of Christ, Mat. 28. 19. 20. 2. Tim. 4. 2. 1. Pet. 5. 1. 2. 1. Cor. 9. 16. and is included in the second Commandement: Now this duety cannot bee done with vs ordinarily, as things doe stand, if Ministers doe not conforme: for by order they are to be depriued of their Ministery, as very many wee see haue beene.

The other duty, is to refuse Ceremonies, as they pretend, incōuenient in their vse, though in their nature indifferent, which is commanded in the second cōmandement, Ez. 14. 7, as also to auoid occasions of superstition. And to preuent sundry offences, and other inconueniences, arising from the

Lincol. Apo. arg. 1. against the ceremonies: Except. 2 fol. 17. & arg. 4 excep. 2. fol. 45. 49.

vſe of things in different commanded, 1. Theſ. 5. 21. Iude verſe 23. 1. Cor. 10. 32. and 8. 9. 12. Rom. 14. 3. 4. 10. 15. 16. 19. 20. 21. 22. 23. The which deuties, in reſpect of diuerſe and ſundry perſons, which will take offence in the vſe of them, cannot be well performed, if Miniſters doe conforme vnto the Ceremonies.

The ſecond point is this, that for a Miniſter to continue in preaching, is a greater deutie of ſuperior reaſon, and of higher bond to tye the conſcience, then the dutie of labouring vnto fit Ceremonies, or of refuſing inconuenient Ceremonies, ſuch as ours are preſumed to be. And this appeareth by reaſons, drawne firſt from their nature, and ſecondly, from their effects.

Firſt, from the nature of either worke or dutie: it is manifeſt that the dutie of preaching, is a duty of farre greater moment, then the dutie of performing fit Ceremonies, or of refuſing inconuenient Ceremonies, ſuch as they pretend ours are, or the like. Firſt, becauſe the dutie of preaching the Goſpel, is a matter ſimply good in nature, but the refuſing of ſuch Ceremonies as ours are, ſuppoſing them to be inconuenient, or the practiſe of other Ceremonies in their ſteede ſuppoſing them to bee more fit, is a labouring about matters in their nature ſimply indifferent, as before is manifeſt, and after appeareth further, ſo that in this caſe there is a refuſall, of a thing ſimply good, as preaching of the word, and propagation of the Goſpel. Secondly, becauſe the dutie of preaching the Goſpel, is a ſubſtantiall externall worſhip of God: the dutie of vſing fit Ceremonies, or of refuſing vnfit (ſo they be not impious) is a matter ceremoniall, and circumſtantiall: For the Ceremonies are but circumſtances, tending to the better performance of the ſubſtantiall worſhippes, and doe ſerue thoſe ſubſtantiall worſhips of God: that is, they muſt be ſo ordered, as they may beſt ſerue to edifie, and further the ſubſtantiall worſhips of God, and meanes of edification. Wherefore to omit preaching, is the violation of a dutie ſubſtantiall, the con-

conforming to inconuenient Ceremonies, is but the violating of a dutie circumstantiall. It is better suffering an vntoward handmaide in the house, then by thrusting out the handmaide, to thrust the mistresse out of dores. Thirdly, because preaching the word is a dutie particularly commanded in the word: but the dutie of the practise of fit Ceremonies, or of refusing the practise of vnfit (so they bee not simply and in nature euill) is included onely vnder generall rules of necessitie, of edification, expediencie, &c. Fourthly, because the dutie of preaching is pressed on the Church, as a dutie perpetuall to the worlds end, Matth. 28. 19. 20. till we all meete, Ephes. 4. 11. 12. till the appearing of Christ. 1. Tim. 6. 14. But the performance of Ceremonies are variable, as appeareth by the frequent and lawfull variation of them: as in the chang of the time of the Lords supper from night to morning, abolishing of the kisse of loue: and of the feast of charitie; sometimes in some Church Ceremonies burdensome and scandalous are needefully impoſed and practised as Iewish rites by the Apostles: sometimes in other Churches, others more needfull and they pernitious, Galath. 2. 3. 5. and 4. 9. 10. and 5. 2. Colloss. 2. 20. 21. Besides all Churches differ in their Ceremonies one from another, and that in such like Ceremonies as ours are: The Primitiue from the reformed, and all among themselues, some vsing more, others lesse conuenient rites and ceremonies. But the preaching of the Gospel, which giueth life and being to the Church, is perpetuall and vniforme for the substance thereof in all true Churches of all times and places; They all agree therein. Fifthly, Because the preaching of the Word, is an essentiall and inseparable marke of the true Church, without the which a Church cannot consist, fit ceremonies are no marke of the Church, neither doe vnfit and inconuenient ouerthrow the being thereof: and to this I adde that by continuance of preaching (by which the Church is gathered and vpholden) the danger of the ceremonies, what-

ſoeuer it would be preuented and auoyded by the purity of doctrine: but the purity of ceremonies, or the refuſing incõuenient ceremonies will not counteruaile the loſſe of preaching. Corrupt ceremonies deface the wals, & perhaps may in time impaire ſome part of the out houſe: But the nullity of preaching ouerthroweth the whole Church, walls, couering, ornament, foundation, and all.

Sixthly, Becauſe the preaching of Gods Word is the ordinary meanes of new birth, faith, hope, and of all grace, and finall ſaluation, 1. Cor. 1. 21. 1. Tim. 4. 16. Rom. 10. 15. 17. Eph. 4. 12. Fit Ceremonies are no ſuch meanes, neither do vnfit Ceremonies deſtroy the power & efficacy thereof.

Seuenthly, Becauſe the dutie of preaching is ſimply neceſſary, both in reſpect of Gods particular command, and alſo in reſpect of the preacher, who is attended with a woe if he neglect, 1. Cor. 9. 16. Hoſ. 4. 6. and in reſpect of the people who are ordinarily by this meanes gathered, edified and ſaued, Epheſ. 4. 11, 12, 1. Cor. 1. 21, and doe periſh if they haue it not, Prou. 29. 18, Hoſ. 4. 6. But the vſing of conuenient Ceremonies is not ſimply neceſſarie, onely *ſecundum quid*, for the ſake of preaching to further and vphold it, in which reſpect ſcandelous and dangerous ceremonies may be neceſſary to be inioyned and practiſed, Act. 15. 28. 29. And with inconuenient and hurtful Ceremonies, a Church may be a true church (as the Apoſtolical Church of *Antioch* was, as the moſt part of primitiue churches were, and of reformed Churches vſing far worſe ceremonies then ours are pretended to be:) Alſo a Chriſtian may haue the being of a true Chriſtian, & may ſo remaine ſtanding in the true practiſe of faith, repentance, loue, patience, &c. and in the aſſurance of his election, adoption, iuſtification, and in that ſtate may finally be ſaued, albeit hee liue and die in the practiſe of as euill ceremonies as ours are ſuppoſed; who if he ſhould continue without the meanes of preaching, the Word might haue great cauſe to doubt of all.

Eightly, Becauſe of their ſubordination, for Ceremonies

nies (as before is noted) and the determination of them doe ſerue the ordinance of preaching the Word, and are by the Church to be determined, as may beſt ſerue for the furtherance thereof, ſo they be not formally & in their nature impious, in which reſpects (as before is ſaid) it may be expedient to admit of very inconuenient, and accidentally hurtfull Ceremonies, namely for the furtherance of the Goſpel, & edification of the church: Elſe the Apoſtles by direction of the holy Ghoſt, ſinned in their doctrine and practiſe. But the ordinance of preaching doth at no time ſerue fit Ceremonies, neither ſhould giue place by laboring againſt vnfit.

Thus from the nature, now from their effects it doth in like ſort appeare, that the duty of preaching tieth the conſcience with a farre greater bond, then the duty of refuſing of the preſcribed Ceremonies. Firſt on the better part: The benefit of preaching the Word is incomparably greater, then the benefit of auoyding theſe or the like inconuenient Ceremonies. By the preaching of the Word, the Church hath name and being, yea, though Ceremonies, as is noted, be very inconuenient, and doe remaine in the Church as timber, hay, and ſtuble vpon Chriſt the foundation: Ceremonies be they euer ſo well ordered without preaching, are of no force to giue name or being to the Church. Now farre greater is the Churches being, the progreſſe and liberty of the Goſpell, the publike vſe of the meanes of new birth, faith and ſaluation, and the viſibility of Chriſt his kingdome vpon earth, then the auoyding of offence, and ſuch other inconueniences accidentall, not inherent, neither purpoſed by Ceremonies in their nature not euill, but meerely indifferent: the one bringing a publike good to the whole Church, the inconuenience of the other but priuate to a few, who take offence, and in this caſe by their owne default. Beſides experience ſheweth, how God hath proſpered multitudes of latter times, that haue entred by conformitie in euery place, and ſuch who ſtanding in their places haue with a grounded conſcience, not

by ſiniſter reſpects conformed to preuent their depriuation, or to redeeme it being loſt: The Lord hath done as much good by them, as by any Miniſter depriued, by the conuerſion, confirmation, conſolation, reclamation, excitation, edification, I ſay not refuſing Ceremonies, ſpeaking againſt Biſhops, pleading for Church diſcipline, but in the maine doctrines and duties of ſauing grace and goodneſſe: Gods bleſsing hath beene on them as much as euer before, the Papiſts and enemies of righteouſneſſe haue beene no leſſe vexed and conuinced; yea Saints no leſſe comforted and confirmed; the Church no leſſe fortified, and the truth of the Goſpell no leſſe propagated if not much more. And the reaſon hereof is plaine: becauſe experience ſheweth, that the Church is not builded vp, but deſtroied rather, afflicted conſciences nothing quieted, but troubled rather, doubtful mindes not ſetled, but diſtracted rather, zealous mindes not rectified but diſordered rather, Papiſts and Browniſts not wonne or conuinced, but rather driuen further backe by the doctrine, practiſe, & endleſſe diſputations of diſcipline, ceremonies, conſtitution of Churches, and the like: but by the ſound doctrine & eſſentiall practiſe of repentance from dead works, faith in Chriſt, loue, patience, and good works, which ſauing points of the miſtery of godlineſſe are more taught and better practiſed by ſimple hearts, when the ſtumbling blockes of theſe leſſe pertinent queſtions (as Mint and Cummin in reſpect of Mercy and Iudgement) are remoued, or more ſparingly and peaceably debated.

Secondly, on the worſer part: The miſchiefe, offence, and inconuenience of the Miniſters depriuation, for not conforming to the Ceremonies, ſeemeth in reaſon, and hath appeared in experience, to bee more by many degrees, then the ſcandall, and inconueniences ariſing of conforming to redeeming of their preaching, which thing appeareth;

Firſt, becauſe the Papiſtes doe more reioyce, the Godly are much more grieued, the Libertines doe much more triumph

umph, and so are like to doe (as they haue all more cause) to behold the Gospel interrupted, the trueth obscured, the Church weakened, the Ministers of God throwne out, the flocke of Christ scattered, and the visible kingdome of Christ diuided and dessolued, then they would be to behold some inconuenient Ceremonies: these greater things of the law remaining entire, whereby Antichrist and sinne is dayly discouered and wasted; and by the which trueth and pietie, doe more encrease and preuaile. Admit that by inconuenient Ceremonies, the Church should bee blemished, and the consciences of many scandalized: yet in depriuation of teachers, without supply of as good, the Church of God tendeth to dessolution, and vtter ruine: yea the soules of all the people are endangered to perish. Prouerb. 29. 18. Hos. 4. 6. Math. 15. 14. For without the preaching of the worde, there is no publique ordinary meanes of saluation left: and so by consequence no ordinary meanes of the hope of saluation, though all both Minister and people, should abstaine from these inconuenient Ceremonies: Wheras so long as the word and Gospel preached doeth remaine, Christ the foundation doeth remaine, both in sound and doctrine, 1. Cor. 3. 11. Ephe. 2. 20. as also in assured presence, Matth. 18. 20. and 28. 20. the infinite value of whose blood clenseth from all sin, 1. Ioh. 1. 7. and 5, 12, howsoeuer the stubble of corrupt doctrine, & Ceremonies do remaine withall, and so the Church, both Minister, and people retaining and laying hold, on the foundation may bee saued, though as by fire, 1. Cor. 3. 15.

Secondly, experience teacheth vs, what a decay of grace, and backe sliding of many most forward professors of religion, what increase of Popery, and all prophanenesse in euery corner of the Land, and euen in sundry of the places, where the depriued Ministers were placed, haue ensued this their suffering of themselues, to be thus put besides their Ministrie. And being thus depriued, what good haue they done vnto the Church? Or what good vse haue they imployed

ployed their talent, in more then to ſome few priuate families, wherein ſome of them haue beene exerciſed? Verily in ſundry others, eſpecially the younger and more vnſtaied ſort, eſpecially of them which draw neere the brincke of Browniſme, it hath falne out, that after the loſſe and leauing their Miniſtrie, ſmall other fruite hath happened in them, then to make the Churches rent the wider, to ſpeake euill, and ſcoffe at perſons in authoritie, which had more neede to haue beene prayed for in theſe dangerous times: to breede diſtraction in the hearts of the people, to vilifie their Godly breathren, which haue ſubmitted themſelues to conformitie, to ſwell in ſcorne and pride againſt them, and to prepare the mindes of vnſtable perſons, of tender conſciences, and ſhallow knowledge to ſchiſme and ſeperation, and in the meane time, to neglect the maine dueties of true Godlineſſe, as meekenes, mercie, tender heartednes, patience, viſiting the ſicke, comforting the feeble minded, inſtructing the ignorant, chatechiſing children, perſwading of Papiſts to the trueth, reproouing raigning ſinnes in wiſedome, loue, and meekeneſſe: conference of godlines to edification, prouoking to loue, to good workes, paineful labouring in ſome honeſt trade of life, to preuent the eating of the bread of idleneſſe: which I write not in reproach, but in ſoberneſſe, and tender hearted greife, declaring that which I haue ſeene not in a few. And further to this end, it may be profitably noted, what degrees of grace doe appeare in ſuch as are violently carried this way: ſurely it is commonly ſeene, that the more eager people are againſt the Ceremonies, and for reformed diſcipline, their zeale is ſo exerciſed, and their affections carried to things without them, as that they finde ſmall leaſure to looke into Gods kingdome within them: their tongues, pennes, practiſe are carried this way together with their hearts, ſo that they commonly neglect mercy, iudgement, fidelitie, and loue of God, mortification of ſinne, moderation of affections, holy guidance of the tongue, fruites of loue, and conſcience in

their

their walking before men, and are brought at last so neere vnto their practise, who were taxed by our Sauiour that they can hardly escape their reproofe, viz. To straine at a Gnat, and swallow a Cammell. Let the Browniſts and such as draw neere vnto them, witnesse for themselues, both in their owne practise and report of faithfull witnesses, and in the dismall proceedings of such fierie spirits, whom Arianisme, Familisme, Anabaptisme, Libertisme, or plaine prophanenesse haue swallowed and vndone at last. For it is a true maxime in Theologie, That when men bestowe more zeale vpon circumstantialls or ceremonialls, matter right or wrong, one way or another, for them or against them, then they doe vpon substantialls, they are vndoubtedly setled in the high way to hypocrisie. Lastly, this poynt will the rather appeare by the enumeration of sundrie inconueniences, which are by some alleadged to arise from the prescribed Ceremonies, and comparing of those euills, with the euill or inconueniences, which would arise from the generall doctrine and practise of suffering Depriuation, by refusing to conforme.

The prescribed Ceremonies, doe blemish the worships of God, viz. the Word, the Sacraments, and the pure administration of them. *Obiect.*

But Depriuation of all preaching Ministers ouerthroweth them quite: *Vtrum horum?* *Answ.*

The continuing in the practise of these Ceremonies, will be occasion of future superstition. *Obiect.*

They will much more so doe, when all preaching is taken away, which should teach the people the true nature of them. *Answ.*

It is most expedient to reduce the Church from humane mixtures & burdens, to Apostolicall simplicitie and purity. *Obiect.*

But if it be not in the power of priuate persons, shall we all giue ouer, and let all alone, & the whole Church fall downe on the ground, because we cannot doe all the good that we would? *Answ.*

Obiect. The Ceremonies preſcribed, doe hinder the true knowledge of Chriſt, and ſincere worſhips of God, and the maine duetie of godlineſſe: the mindes of ignorant people being led aſide by theſe, ſo that they put religion, and Gods worſhip in them.

Anſw. How much more will the knowledge of Chriſt be obſcured, the ſincere worſhip of God, and duties of pietie bee neglected, and theſe Ceremonies turned into will worſhip, if the generall preaching of the Word (which is our direction) ſhould be interrupted.

Obiect. Theſe Ceremonies, are vailes and ſhadowes to couer Antichriſt, and the myſterie of iniquitie, from the eyes of the people, that they cannot ſo well diſcerne, deteſt, and flee from Popery, as is enioyned by Gods expreſſe Commandement.

Anſw. Generall depriuation of Preachers, is the high way, not ſo much to hide, as to bring in Antichriſt againe, with all his abhominations.

Obiect. The Ceremonies doe diſgrace our Church, and hinder the growth thereof.

Anſw. Generall ſuffering of depriuation, kills the Church, and ouerthroweth not the growth and grace, but the life and being thereof.

Obiect. The continuing of Ceremonies, doeth take away all hope of future reformation.

Anſw. The diſcontinuing of Preaching, doeth take away the hope of the continuing of the Goſpell, yea the ordinarie meanes of the hope of our ſaluation.

Obiect. The Ceremonies doe take from many good chriſtians a great part of the comfort of their conſciences in the ſeruice of God.

Anſw. Suffring depriuation, taketh away the ordinary meanes of ſaluation and bringeth a greater diſcomfort in the place.

Obiect. The Papiſts, & other enemies of godlines & religion wil reioyce greatly, to ſee vs conforme, and draw neere to them.

Anſw. But will they not more reioyce to ſee you depriued: and being

being emptied of Preachers, will they not thinke the places fitter for their Masse-priests?

The Papists by those Ceremonies are shrouded, are confirmed by them in superstition, are occasioned by them to commit superstition, they kindle in them, an hope of letting Popery in againe. *Obiect.*

All these things are tenne times more effected by generall depriuation of the Word. *Answ.*

Very many godly mindes, are vexed and grieued in their consciences, at the Ceremonies in the Church, much more if their Pastors doe conforme. *Obiect.*

But will they not be much more troubled and grieued to be vtterly depriued of them? *Answ.*

It wil be very inconuenient for the Minister to conforme in many respects. *Obiect.*

And in many more, it will bee inconuenient for him to suffer depriuation, to loose the comfort of his labour, to bid farewell to his deere neighbours, and hearers, to bee turned with his wife and children, from his house and meanes of liuing, into silence, contempt, and beggery. Thus is this second point confirmed, viz. that the duty of preaching the Word, is a greater dutie, tying the conscience with a greater band, then the dutie of refusing to conforme, or the like. *Answ.*

These two points therefore being thus confirmed it followeth: That for a Minister to suffer himselfe to be depriued of his Ministery for refusing to conforme to the prescribed Ceremonies, is contrary to Gods word, and so an error in doctrine, and sinne in practise.

Now I will answere the obiections, which are brought against this poynt.

The Ceremonies prescribed in our Church, are vnlawfull, as they are prooued by sundry reasons, by the depriued Ministers: therefore wee may not conforme vnto them, but rather suffer depriuation: for wee may not doe euill, that good may come thereof, Rom. 3. 8. *Obiect.*

If it should be granted which they cõtend for: It followeth not, *Answ.*

Anſw. not, that becauſe they be vnlawfull in ſome reſpect, therefore they may or bee conformed vnto: becauſe a man may doe that which is vnlawfull in ſome reſpect and yet not ſinne againſt God, as appearth by theſe inſtances out of Scripture. A man may breake the Sabboth (It is our Sauiours phraſe) in ſome reſpects, and yet be blameleſſe before God, Mat. 12.5. A man may doe that in ſome caſe, which by Gods Law is not lawfull for him (as our Sauiour Chriſt ſpeaketh) to doe, and yet bee innocent, Matth. 12.3. A man may in ſome caſes performe ſome circumſtances in a ſubſtantiall worſhip of God, not as it is written, and yet performe that worſhip in Gods acceptation, and with his bleſſing, 2. Chron. 30. 18, 19, 20, 21, 25, 26. A man may in ſome caſe practiſe lawfully and neceſſarily, Act. 15. 19, 20. ſuch Ceremonies, which in ſome other caſes to practiſe were impotent and beggarly rudiments, Gal. 4.9. will worſhips, traditions, commandements, and doctrines of men, Colloſ. 2. 20, 21, 22, 23. and in many maine reſpects, euill and vnlawfull. Againe, vnto the Apoſtles ſaying, I further ſay, that a man may bee ſayde to doe ſome euill to doe ſome good. Which anſwere will appeare out of the ſayde places; For to breake the Sabboth was euill, yet to breake the Sabboth in ſome duetie, to further a greater duetie in Gods worſhip, which was good, made the Prieſts blameleſſe. To doe a thing not lawfull was euill, yet to preſerue life, which is good, made *Dauid* innocent before God. To performe Gods worſhip not as it was written, was ἀνομία, and a ſinne: yet to further Gods ſubſtantiall worſhips, which was a good thing, was not regarded of God. To practiſe antiquated, and ſuperannuated, vnprofitable, yea very hurtfull Ceremonies was vnlawfull: yet to purchaſe the libertie of the Goſpell, and vnitie of brethren, which was good, made their practiſe good and neceſſary. So that this rule of the Apoſtle muſt bee limited, and in ſome caſes holdeth not: for that as wee ſee a man may bee ſayde to doe

ſome

ſome euill, that ſome greater good may come thereof; the reaſon whereof is included in the foregoing argument, the ſumme whereof is this; Becauſe the relinquiſhing of obedience to a leſſer duty leaueth to be a ſinne, when a greater duety commeth in place, which yet were euill if the greater duety were abſent. As for example, to violate ſacrifice, (namely to breake the Sabbath by rubbing eares of corne: to eate that which is expreſly forbidden him of God, and ſo to doe a thing not lawfull) is noe ſinne, when mercy and neceſſity comes in place, which if mercy or other ſuperior worke and duety were away, weré ſinne. In a word a man may doe a thing euill in vſe, circumſtance, and by accident, ſo it be not ſimply and in nature euill: alſo a man may violate a duety ceremoniall to further or accompliſh a morrall good thing, in which caſe the euill of the action ceaſeth, and this was the Apoſtles in the practiſe of the Iewiſh ceremonies. But the ceremonies preſcribed in our Church are not onely euill in the vſe or inconuenient, but are in their nature ſimply euill, eſpecially in their vſe, as appeareth by the reaſons made againſt them in ſundry writings of the depriued Miniſters. Ergo by noe meanes may they bee conformed vnto, to procure the greateſt good. *Obiect.*

The reaſons alleadged by the depriued Miniſters to prooue theſe ceremonies to be ſimply euill are very weake, and friuolous, becauſe (as it is noted in the firſt argument) they al of them, or the moſt part be applied to the Iewiſh ceremonies practiſed & enioyned by the inſpired Apoſtles, and therefore either the practiſe and preſcription of ſuch ceremonies in a caſe of neceſſity leaueth to bee a ſinne, or elſe the Apoſtles muſt be accuſed for practiſing of ſuch things as were ſimply a ſinne: and it is not in Apoſtolicall power to make a matter ſimply and in nature ſinne to be noe ſinne at all. 1 *An.*

Howſoeuer theſe ceremonies bee now iudged in their nature ſimply euill by the depriued Miniſters, yet they were 2

neuer ſo iudged of in the church of chriſt in any age or place by any ſound teacher, or wel grounded Chriſtian, & the moſt curious ſights among them that moſt ſtand for reducing of the Church to the primitiue purity in diſcipline & ceremonies that euer looked on them in theſe dayes, though they wiſhed them to bee aboliſhed, as being many wayes inconuenient, yet they iudged of them in their nature as things indifferent, not onely as they are conſidered in themſelues, but as they are in vſe with vs. Thus iudged they of a ſurpleſſe or linnen garment in the worſhip of God.

Bucer. In a ſurpleſſe there is no impious thing per ſe, noe not in the vſe of it. Script. *Anglican* fol. 79. *Hoopero.*

Theſe garments are not impure of themſelues ſpeaking alſo of their vſe. *idem* in his Epiſtle to Io. *Alaſco.*

Caluin. In the Engliſh litargie there is *nulla manifeſta impietas.* Epiſt.
P. Martyr. 200. fol. 336. *Per ſe ſunt ἀδιαφορα;* theſe garments are of themſelues indifferent. *Loc. com.* fol. 1085. *amico cuidam.*

The vſe of them not impious or pernitious *per ſeſe, aut ſua natura verbo dei contraria. ibidem.* 1086. *Hoopero.*

Beza. Theſe garments are not *per ſe impia* impious of themſelues, that a Miniſter ſhould rather leaue his Miniſtry then vſe them. Epiſt. 12. fol 98. I graunt them to bee indifferent, being conſidered in themſelues.

Hemingius. It is *adiaphoron natura*, in the vſe a matter indifferent in nature. *Enchirid. Tit. 1. de Adiaph. Claſ. 3. cap. 16.* fol. 375.

Zanchius. It is *liberum per ſe*, a free matter of it ſelfe to vſe or not to vſe. *de* redempt. *lib. 1. cap. 16.* fol. 445. yea *magis deceret veſtis linea quam lanea.*

Bucan. It is an indifferent thing. *Lo. 33. Quæſt. 13.* fol. 382.
Polanus. It is a thing indifferent in vſe, in Ezech. *capt* 44. fol. 807.

Cartwright The ſurpleſſe in the owne nature indifferent, meaning in the vſe, for hee perſwaded to the vſe, in the caſe of depriuation. *Reſt.* of the ſecond reply. fol. 262.

Thus alſo iudged they of the Croſſe in Baptiſme, and of kneeling

kneeling at Communion, & the reſt, which afterward ſhalbe alleadged. The reaſons prouing this poynt are theſe.

Becauſe they are neither expreſly Commaunded nor forbidden of God. *Bucanus vbi ſuperius*, this rule alſo of a thing indifferent hath *Polanus Syntag. lib. 6. cap.* 38. fol. 3036. *Paræus Colleg. 2. cap. 31. ſect. 15.* fol. 274. *Illyricus clauc Scriptur.* fol. 22. part. 1. *Adiap.* And are diſtinguiſhed from things ſimply good, which are expreſſely Commaunded, from things ſimply euill which are expreſſely forbidden of God, being in their nature neither morrally good or euill, neither Commanded nor forbidden of God, and by accident may bee both good and euill. *Exerc. part inter. Theſ.* fol. 826. 1

Beza contra Saramiam cap. 25. fol. 200. ſaith indifferent things I call which are neither expreſſely nor ſecretly Commaunded, nor forbidden by the word, neither maketh vs the better being vſed, nor the worſe if wee vſe them not. But our ceremonies are forbidden in the word in generall, and in particular in our vſe. *Ergo.* *Obiection.*

So may be ſaid of the Iewiſh ceremonies rather then of ours: both they and theſe are in nature indifferent not impious, and in the caſe of depriuation or neceſſity are not forbidden any way, but commaunded rather: becauſe wee muſt vſe indifferent things for the furtherance of the Churches edification, and not refuſe them, (though they ſeeme to vs inconuenient,) to the Churches deſtruction; And as for *Beza* with all other ſound writers, that are of other mindes concerning our ceremonies they hold them in their nature indifferent, and not forbidden in the word, eſpecially in our vſe, and in the caſe of ſimple neceſſity. *Anſwere.*

2 Becauſe in ſome caſes a man may vſe them and not ſinne: which, a thing in nature euil, he can neuer vſe, but he ſhal inceitably ſin: of this nature are Idolatry, adultery, blaſphemy, periury: which ſins no circumſtance can euer amend. *Beza cont: Sarani. cap.* 25. fol. 199. *Indifferentia ſunt, quorum vſus modo bonus, modo illicitus prout viz. bene vel male illis vtitur, qua*

naturam

naturam habeant neque ad bonum neque ad malum determinatam.

3 Becauſe in ſome reſpects, and in ſome vſe they may bee good: a thing in nature euill, can neuer bee put to any profitable vſe: *Peter* Martyr ſaith, *Adiaphoris bene vel male vti poſſumus: L.* Claſ. 4. cap. 4. fol. 707.

4 Becauſe in ſome reſpects and in the ſame vſe they may bee good and neceſſary, as the Iewiſh rites were in the Apoſtles practiſe.

5 Becauſe they are of the ſame nature with the Iewiſh rites, practiſed by the Apoſtles. Of this opinion is *Peter* Martyr *Loc: cum. inter Epiſt.* fol. 1087. *Zanchius in Philip.* 1. fol. 45. *Polanus* in Ezech. 44. fol. 807. which ceremonies by the ſtreame of all ſound writers are holden as indifferent in nature in the caſe wherein they vſed them.

6 Becauſe a man vſing them all the dayes of his life, as they are preſcribed in our Church, and that without repentance, for ſuch vſe of them, may ſtill remaine a godly and good man, and preſuppoſing him otherwiſe to walke in holineſſe, may in that eſtate bee ſaued, whereas one ſinne in nature, as to liue in fornication, 1. Cor. 6. 9. 10. Being continued in, eſpecially if it ſhould bee pleaded for, and defended, Mat. 5. 9. Cannot ſtand with his ſaluation. So *Bucer. ſcript. Anglican.* 1458. *Martyr inter Epiſto.* fol. 1085. *Amico cuidam. Aretius* ſayth that indifferent things are ſuch as are in equall reſpect to good and to bad, *Prob. cap.* 83. *de Adiaph.* fol. 266.

7 Becauſe if they were in nature euill, a godly perſon could not communicate with a good conſcience with our Church (which doth preſcribe and practiſe them, and remoueth them not being admoniſhed) neither in the Miniſtery or any worſhip of God. *Bucer Epiſt. Io. Alaſco. Martyr. fol* 1086. *Hoopero.*

8 Becauſe all ſuch as haue continued in the vſe of them, and defended, the ſame might be iudged impiouſe and wicked, ſuch as are the Martyrs and other worthy perſons of

our

our Church, and other Churches also : yea the Apostles and all faithfull teachers and Churches since their time should be condemned; yea it might bee taught as a doctrine, that such as vse them with continuance, or maintaining them, could not be saued, which I suppose none of the Ministers which are depriued will iustifie, *Martyr. fol. 1086. Hoopero.*

3. Simply euill may be taken for any thing particularly forbidden of God, or the omission of a thing particularly commanded of God: sundry things of which kind, though in themselues considered are euill, may bee done lawfully for a superior good, and in that case doe leaue to be simply euill, as to doe seruile labour on the Sabbaoth day, to eate such bread as God had forbidden to the persons which did eate thereof, to come, or admit commers in a legall vnsanctified estate to the Sacraments, and the like, which shall bee after mentioned more fully: therefore to this purpose I distinguish of euill (as before) which may bee two wayes considered: either for that which is intrinsically, formally, and in the nature thereof euill, not onely because God hath forbidden it, or commaunded the contrary, which kinde of euill is *immutabiliter malum*, as murther, periury, adultery, &c. Being against the immutabilitie of Gods nature, no circumstance can make them good, though by circumstances they may bee lessened or made greater: of this nature our Ceremonies are not, neither can they bee euills of this kinde; or else euill is taken for that, which being indifferent in nature, yet by accident is euill, namely in vse, when offence will be taken thereat, by diuers persons in diuers respects, or rather inconueniences will arise, which were euill therefore to vse, if it lay in mans power to refuse them: Againe, for that which being particularly forbidden of God in his Word, is therefore vnlawfull to doe.

The euill of both which latter kinde may by circumstances bee amended, and the practise thereof may leaue

to be a ſinne, namely in a caſe of ſuperiour reaſon, when a dutie of greater band doth tie the conſcience; which that it may be the better manifeſted, we may obſerue two points.

Firſt the degrees; Secondly, the ſubordination of duties commanded in the Law of God. Conſider firſt, that there are degrees of duties of both Tables of the Law, which appeareth in reaſon: for there are duties ſubſtantiall, and duties circumſtantiall. Subſtantiall duties are both internall of the firſt Table, as loue, knowledge, feare, and confidence in God: of the ſecond Table, as loue, reuerence, patience, kindneſſe, compaſſion, iuſtice, &c. Subſtantiall externall alſo of the firſt Table, ſtandeth in the maine worſhips of inuocation, preaching, and hearing of the Word, receiuing of the Scraments, lawfull ſwearing, &c. Of the ſecond Table, as outward reuerence, obedience, helpe, and tribute to ſuperiours, kindneſſe and thankfulneſſe ſhewed to equalls, almes, reward, correction, and inſtruction to inferiours: The circumſtantiall duties of either Table are externall circumſtances, actions, or Ceremonies, for the more orderly, fit, and decent performance of the ſubſtantialls: as obſeruation of fit time, as either night or day, and this or that houre, in either place publike or priuate, ſite of body, as ſitting, ſtanding, kneeling, high or low, ſinging, ſaying, and the like. The which degrees, and differences of duties are thus diſtinguiſhed vnto vs by the holy Ghoſt himſelfe, who hath taught vs to ſeuer the loue of God, a ſubſtantiall of the firſt Table, and iudgement, mercy, fidelitie, ſubſtantialls of the ſecond Table, from the tithing of mint, cummin, anniſſe, rue, and all manner of hearbes, a ceremoniall Law, which yet was a duty being commanded, and muſt be done, calling the one ſort of duties, the weightier matters of the Law, Matthew 12. 23. Luk. 11. 43. ſeparating them by that title, from the other which muſt be leſſe weightie, or (as they called) the leſſer commandement, Matthew 25. 19. Calling the one mercy, the other ſacrifice, Matthew 12. 7. the one, the knowledge of God,

God, the other burnt offerings, Hoſea 6. 6. the one Gods kingdome, the other not ſo, Rom. 14. 17. betweene the which he teacheth vs to put as much difference, as betweene a Cammell, and a Gnat, Matth. 23. 23. 24. himſelfe accepting the former without the latter, Marke 16. 15. 16. but not the latter without the former: tying the promiſe of ſaluation ſimply to the greateſt, but not to the inferiour without the greater. Conſider that there is a ſubordination of theſe duties of the Law (whereof there are theſe forenamed degrees) as namely, that the greater duties, ſuch as haue in them greateſt reaſon and band, doe tye the conſcience, doe ouerrule the leſſer, and command obedience with the neglect of the other for that preſent, when they meete together. So as the neglect of the leſſer leaueth to bee a ſinne, for the performance of the greater: as the neglect of obeyſance to a noble man, or inferiour perſon is no offence in preſence of a King: and this ſubordination is generall to all the duties of the Law, except the ſupremeſt of all other, then which there is none higher; as the higheſt duties vnto God, feare, loue, confidence, repentance, which muſt neuer be commanded & ouerruled by other duties inferior, whatſoeuer they be: and the reaſon is, becauſe the ſupremacy of God, and the immediate proximity betweene theſe duties and God: which alſo in reſpect of the immutable nature, & attributes of God, which muſt leaue to be God, and deny his titles of iuſtice, of mercy, goodneſſe, truth, &c. if hee ſhould diſpence with them. Now the truth of this ſubordination I wil in order manifeſt in 4 propoſitions following.

First, the ſubſtantiall duties of the firſt Table, doe ouerrule the ſubſtantialls of the ſecond Table. Loue of Chriſt (a ſubſtantiall of the firſt Table) ouerruleth the loue of parents, of wife, children, friendes, brethren, ſubſtantialls of the ſecond Table, Matthew 10. 37. yea ſo farre muſt the one yeeld vnto the other, that for the loues ſake of Chriſt, the loue of parents muſt bee turned into hate, Luke 14. 26. 33. and tokens thereof, Deut. 13. 6. 7. 8. 9. 13. *Propoſ. 1.*

9, 13, Pſalme 139. 21. 22. 2. Chronicles 19. 2. Obedience to good meeting, the obedience to the Magiſtrate ouerruleth it, Acts 4. 19. and 15. 29. This was the caſe of the three children, of *Daniel* praying, and of the Iewes refuſing Swines fleſh: who diſobeyed the Magiſtrate to obey GOD, and neglected life, a ſubſtantiall of the ſecond Table, to profeſſe GODS trueth, and to refuſe Idolatrie, ſubſtantialls of the firſt Table.

2. Secondly, The ſubſtantialls of the ſecond Table, doe ouerrule the ceremonialls of the firſt Table: ſo to ſuſtaine nature in prouiding and eating corporall food, meeting with the ſtrict ceremoniall reſt of the Iewiſh Sabbaoth, the one a ſubſtantiall of the ſecond Table, the other a ceremoniall appendix to the firſt Table, the former ouerrules the latter: in which caſe GOD ſayth, I will haue mercy and not ſacrifice, Matthew 12. 47. Alſo workes of neceſſitie, implying ſeruile labour, as the carrying whom of a bed, Iohn 5. 8. 9, 10, mercie to a man ſicke and diſeaſed, Matthew 12. 10. 12, 13, Luke 13. 14. 15, 16, mercie to a beaſt to ſaue his life, Matthew 12. 11. 12, to giue him neceſſaries, Luke 14. 5. 6. and 13, 15, meeting at the ſame time with a ceremoniall obſeruation of the Sabbaoth, though commaunded in the Law, and a dutie, Exodus 20. 10. and 31, 15, 16, and 35. 3. The former ouerrules the latter, by the reaſon yeelded by our Sauiour, That the Sabbaoth was made for man, and not man for the Sabbaoth, Mark. 2. 27, and it is lawfull (though violating ceremoniall reſt) to doe morrally well vpon the Sabbaoth, Matthew 12. 12, for in theſe caſes God will haue mercy and not ſacrifice.

3. Thirdly, the ſubſtantials of the ſecond table, of greater reaſon do ouerule the ſubſtantialls of the ſecond table of leſſer reaſon. Thus it is a duty of Magiſtrates to put wilfull murtherers to death, Gen. 9. 6. Exo. 21. 12. 14. Leuit. 24. 17. Deut. 19. 11. 12. 13. Num. 35. 16, without recompence or diſpenſation,

ſation, Numb. 35. 31. 32. the not executing of which law draweth on the whole land, the heauy plagues of God, Numb. 35. 33. Deut. 21. 8. 9. And this was a ſubſtantiall dutie of the ſecond table, yet this dutie is ouer ruled by a caſe of neceſſitie: for the ſafetie of the policie of the kingdome and ſtate of the Church, (ſo *Ioab* the wilfull murderer of *Abner*, 2. Sam. 3. 27. of *Amaſa*, 2. Sam. 12. 10. and that in the time of peace, 1. Kin. 2. 5. and of *Vriah*, 2. Sa. 11. 16. 17. is ſuffered to liue all the time of King *Dauid*, *viz.* becauſe he was (being Captaine of the hoſt) too hard for him, 2. Sam. 3. 39. which implyed the ſafetie of himſelfe, and of all the whole ſtate, which was a ſubſtantiall of the ſecond table, of greater reaſon then the other: neither is *Dauid* reprooued, or the land plagued for this thing: neither was it repented, becauſe it was no ſinne in him, to paſſe by leſſer worke commanded for the performance, of a worke of greater reaſon. Againe it is a breach of a ſubſtantiall dutie of the ſecond table, Exo. 10. 14. and euen of the law of nature, for *ab initio non fuit ſic*, Mar. 10. 6. 7. 8. 9. Math. 19. 8. for the Mageſtrate or the Church, Mat. 19. 3. 4. 8. Mar. 10. 6. 7. 8. 9. to command, Deut. 24. 1. 2. Mar. 10. 3. 5. Mat. 19. 7. or to permit Matth. 19. 8. husbands to put away their wiues for euery cauſe, Matth. 19. 3. as namely for ſome filthyneſſe eſpied in them, Deut. 24. 1. yet this did *Moſes* to preuent the breach of an higher precept: namely many grieuious inconueniences in the whole policie of the Iewes, ariſing from the obſtinacie and cruelty of an obdurate people, ſuch as were the Iewes. In which reſpect, *Moſes* is not reproued for this thing by our Sauiour Chriſt, and that from the reaſon, for which *Moſes* did permit this inconuenient precept, which was the hardneſſe of the Iewiſh nations heart, Matth. 19. 8. Marke 10. 5. Alſo it is not lawfull, for it is not good, to caſt away the good creatures of God, which may ſerue for the life of man, but they muſt bee preſerued that nothing bee loſt, Matthew 15. 26. Iohn 6. 12. 13. yet in a caſe of neceſſitie to preſerue life, and preuent violent death, a ſubſtantiall of the ſecond table of greater reaſon,

Paul and the reſt of his company which were in the Ship, with him in danger of Shipwracke, did lawfully caſt with their owne handes the tackling, and the wheate out of the Ship into the Sea, where it was ſpoiled and deſtroyed. Acts 27. 19. 38.

4. Fourthly and laſtly, the ſubſtantials of the firſt table, doe ouerrule the ceremonials of the firſt table, which includeth the caſe in queſtion. It was vnlawfull in the law for the Prieſtes to admit, or for the people to come vnto the Sacraments, otherwiſe then as it was written, though the failing was but a ceremoniall matter: yet ſo did the people come, and the Prieſtes admit the people in the time of *Hezekias*, that the ſubſtantiall worſhip of God in the Paſſeouer ſhould not bee hindred: In which reſpect God layed not the breach of dutie to the charge of ſuch as ſought God in that Sacraments with their whole heart, 2. Chron. 33. 18. 19. 20. likewiſe the ſubſtantiall worſhips of God, requiring paines and labour of body, ſuch as the ſacrifice of the law, and other buſineſſe to be done vpon the Sabboth, meeting the precept of bodily reſt vpon the Sabboth, by which practiſe the Sabboth in reſpect of the reſt is broken, Mat. 5. 12. yet in reſpect of performance of the ſuperior and ſubſtantiall worſhips, they were blameleſſe for breaking the Sabboth in the ceremoniall reſt thereof. The vnlawfulneſſe of Iewiſh Ceremonies, in many reſpects hath before appeared: whereby was violated a ceremoniall circumſtantiall dutie of the firſt Table: which yet the Apoſtles we ſee did practiſe to further the ſubſtantials thereof, namely the libertie of the Goſpel, and edification, and peace of the Church of God. By all which inſtances wee may ſee this concluſion prooued: A matter euill by it ſelfe alone conſidered, leaueth to be euill when a ſuperior dutie commeth in place to ouerrule it, whereby we may inferre, that admitting the Ceremonies preſcribed to bee euill in ſome ſence, yet in performance of a ſuperior worke, as to continue in preaching of the worke they leaue to bee a ſinne. Becauſe the dutie of refuſing of ſuch like Ceremonies,

is

is a subordinate dutie to the practising of the word by preaching, the one being a dutie circumstantiall, the other an externall dutie substantiall.

To conforme to these Ceremonies prescribed, is the violation of a negatiue precept, now negatiue precepts doe bind *ad semper*, and as Master *Perkins* saith, (*Golden Chaine. cap. 19.*) they bind at all times, and to all times: The affirmatiue bindeth at all times but not to all times: A negatiue is broken by acting or doing a thing forbidden: an affirmatiue is broken by omitting some dutie positiuely commanded, as for example; I may for a time omit preaching or prayer, I am not bound continually to vse them, but haue houres of omission: But no sinne of adultery, bowing to an idoll, murther, swearing, prophaning of the Sabboth, so neither of conforming to forbidden Ceremonies. The negatiues are these; Thou shalt not make to thy selfe any similitudes, Exodus 20.4. giue no offence to the Church 1. Cor. 10. 32. vse not the fashions of idolaters, Leuit. 19. 27. 28. wherefore we may not neglect the refusing of Ceremonies to redeeme our dutie of preaching. *Obiection.*

This rule is not rightly conceiued, for Master *Perkins* saith not, that all negatiues doe alway bind, and in all cases, so that in no case, they may at any time be violated, but only addeth, that negatiues are of more force then affirmatiues, which indeede is trew. *Answere.* 1.

Also this rule is not generally true: for these precepts were negatiue, which yet were violated, none but Priestes must eate sheaw bread: let none of the people eate thereof [not lawfull but onely for Priestes, Matth. 12.4.] yet *Dauid* did lawfully violate it, and they that were with him out of standing reason, I will haue mercie not sacrifice, Matthew 12. 7. thou shalt doe no worke, Exodus 20. 10. yet the Priestes brake this and are blameleſſe: the Apostles violate it and are innocent by the former reason, I will haue mercie and not sacrifice, Matthew 12. 1. 2. 5. 7. In the the like case men doe lawfully feede and saue the life of

their

their cattle, Mat. 12. 11. 12. Lu. 14. 5. 6. and 13. 15. ſeruile labour is vſed as carrying of a bead, Ioh. 5. 8. 9. 10. caſt not bread to whelpes, Matth. 15. 26. let nothing of Gods good creatures be loſt, Ioh. 6. 12. 13. yet *Paul* and his company doe lawfully caſt away the goods in the Ship, to ſaue their liues, Acts 27. 19. 38. Let no murtherer liue, let not thine eye ſpare a man hating and killing his neighbour, Deut. 19. 11. 12. 13. Num. 35. 30. 31. 32. 33. yet *Dauid* ſuffered *Ioab* the murtherer of *Amaſa*, *Abner*, *Vriah* all his dayes, vpon this ground hee was to hard for *Dauid*, 2. Samuel 3. 39. till after his death, 1. Kings 2. 5. 6. neither was *Dauid* reprooued, or the land plagued as it was threatned, Numb. 35. 33. Deut. 21. thou ſhalt not kill; Exodus 20. 13. no not in heart or intention, Matthew 5. 21. 22. yet *Abraham* ſinned not, but is commended and rewarded of God, for purpoſing and ſetling himſelfe to kill his onely ſonne, Geneſis 22. 11. 16. grant no diuorce betweene man and wife for euery cauſe, not for light cauſe, *Ab initio non fuit ſic.* Matthew 19. 8. yet *Moſes* is not blamed for permitting or commanding ſuch a bill, Matthew 19. 8. Deut. 24. 1. 2. but is iuſtified, becauſe hee did it for the hardneſſe of their hearts, Matthew 19. 8. Marke 10. 5. Let none bee vncircumciſed after eight dayes, Geneſis 8. 11. 12. 13. yet for fortie yeeres there was not one circumciſed, Ioſ. 5. 5. 6. 7. 9. let none legally vnſanctified be admitted to the Paſſeouer, 2. Chron. 30. 18. Matth. 7. 6. yet in caſe of neceſſitie ſome were admitted and approued of God, being internally ſanctified, 2. Chro. 30. 19. 20. hate not father, mother, brother, ſiſter, wife, life, Exodus. 21. 17. Pro. 20. 20. yet when Chriſt calleth vs to ſhew our loue to him, and that the loue of theſe will not ſtand with our loue to Chriſt, we muſt hate them indeede, and teſtifie it by our outward practiſe, Luke 14. 26. 33. Deut. 13. 6. 7. 8. 9. 2. Chro. 15. 16. for the better explication of this rule, and to ſee how farre it holdeth, and how ſmally it concernes our caſe, I ſay firſt, that this rule holds in the duties of the firſt table, which forbides ſinne which by no circumſtance can be amended,

but

but are formally euill, and in nature, and oppoſite to the puritie and immutability of Gods nature, as in theſe, Haue none other gods, Commit not Idolatry, Take not Gods name in vaine. There is no time, or occaſion, or duety ſuperior, wherein a man may violate the precepts, they are ſempiternally, and irreuocably inuiolable, without exception. Duties alſo of the ſecond table, as reſiſt not the Magiſtrate, Rom. 13.2. deſpiſe not thy parents, Prou. 23.22. commit not murther, commit not adulterie, ſteale not, beare not falſe witneſſe, couet not, neither may theſe duties in any caſe bee, or for any ſuperior reaſon violated: neither haue they beene heretofore broken, but onely in a caſe of exception, and that is of Gods ſpeciall command. For in this caſe the common rule holdeth: That a particular command of God vnto one perſon or more ouer rules a generall; In which caſe the ſubſtantiall negatiues of the ſecond table, doe yeeld to the ſubſtantiall affirmatiues of the firſt, as being all ſubordinate to the loue of God: As the particular command of God to *Abraham*, to kill and offer his ſonne *Iſaack*, Gen. 22.10.12. ouerrules the generall command of God, Thou ſhalt doe no murther: and in *Abraham* it was no murther, notwithſtanding that command which elſe had beene. The particular command of God to *Iehu*, if not *Ieroboam*, 1. Kin. 11.35,37, 38, and 12. 24. to ſmite the houſe of *Ahab* his maſter, the Queene, and the blood royall. 2. Kin. 9.6,7,9,10, & 10, 15, 16, 17, 30. which elſe had beene vtterly vnlawfull for him to doe. So Gods particular command vnto the Iſraelites to borrow that of the Egyptians, which they neuer paid and ſo ſpoyling them, Ex. 3.22, and 11.2. and 12.35. ouerſwayd the general command, Thou ſhalt not ſteale, which elſe had bin theft in them. Alſo the particular command of God vnto the Prophet *Ezechiel* not to mourne for his dead and moſt deere wife, Eze. 24.15,16,17,18. which elſe had beene argued want of naturall affection. I will not giue inſtance of Gods particular command to *Hoſea*, cap. 1.2. to marry a wife of fornications, becauſe the place is otherwiſe interpreted by

their cattle, Mat. 12. 11. 12. Lu. 14. 5. 6. and 13. 15. ſeruile labour is vſed as carrying of a bead, Ioh. 5. 8. 9. 10. caſt not bread to whelpes, Matth. 15. 26. let nothing of Gods good creatures be loſt, Ioh. 6. 12. 13. yet *Paul* and his company doe lawfully caſt away the goods in the Ship, to ſaue their liues, Acts 27. 19. 38. Let no murtherer liue, let not thine eye ſpare a man hating and killing his neighbour, Deut. 19. 11. 12. 13. Num. 35. 30. 31. 32. 33. yet *Dauid* ſuffered *Ioab* the murtherer of *Amaſa*, *Abner*, *Vriah* all his dayes, vpon this ground hee was to hard for *Dauid*, 2. Samuel 3. 39. till after his death, 1. Kings 2. 5. 6. neither was *Dauid* reprooued, or the land plagued as it was threatned, Numb. 35. 33. Deut. 21. thou ſhalt not kill, Exodus 20. 13. no not in heart or intention, Matthew 5. 21. 22. yet *Abraham* ſinned not, but is commended and rewarded of God, for purpoſing and ſetling himſelfe to kill his onely ſonne, Geneſis 22. 11. 16. grant no diuorce betweene man and wife for euery cauſe, not for light cauſe, *Ab initio non fuit ſic.* Matthew 19. 8. yet *Moſes* is not blamed for permitting or commanding ſuch a bill, Matthew 19. 8. Deut. 24. 1. 2. but is iuſtified, becauſe hee did it for the hardneſſe of their hearts, Matthew 19. 8. Marke 10. 5. Let none bee vncircumciſed after eight dayes, Geneſis 8. 11. 12. 13. yet for fortie yeeres there was not one circumciſed, Ioſ. 5. 5. 6. 7. 9. let none legally vnſanctified be admitted to the Paſſeouer, 2. Chron. 30. 18. Matth. 7. 6. yet in caſe of neceſſitie ſome were admitted and approued of God, being internally ſanctified, 2. Chro. 30. 19. 20. hate not father, mother, brother, ſiſter, wife, life, Exodus. 21. 17. Pro. 20. 20. yet when Chriſt calleth vs to ſhew our loue to him, and that the loue of theſe will not ſtand with our loue to Chriſt, we muſt hate them indeede, and teſtifie it by our outward practiſe, Luke 14. 26. 33. Deut. 13. 6. 7. 8. 9. 2. Chro. 15. 16. for the better explication of this rule, and to ſee how farre it holdeth, and how ſmally it concernes our caſe, I ſay firſt, that this rule holds in the duties of the firſt table, which forbides ſinne which by no circumſtance can be amended, but

but are formally euill, and in nature, and opposite to the puritie and immutability of Gods nature, as in these, Haue none other gods, Commit not Idolatry, Take not Gods name in vaine. There is no time, or occasion, or duety superior, wherein a man may violate the precepts, they are sempiternally, and irreuocably inuiolable, without exception. Duties also of the second table, as resist not the Magistrate, Rom. 13.2. despise not thy parents, Prou. 23.22. commit not murther, commit not adulterie, steale not, beare not false witnesse, couet not, neither may these duties in any case bee, or for any superior reason violated: neither haue they beene heretofore broken, but onely in a case of exception, and that is of Gods speciall command. For in this case the common rule holdeth: That a particular command of God vnto one person or more ouer rules a generall; In which case the substantiall negatiues of the second table, doe yeeld to the substantiall affirmatiues of the first, as being all subordinate to the loue of God: As the particular command of God to *Abraham*, to kill and offer his sonne *Isaack*, Gen. 22.10.12. ouerrules the generall command of God, Thou shalt doe no murther: and in *Abraham* it was no murther, notwithstanding that command which else had beene. The particular command of God to *Iehu*, if not *Ieroboam*, 1. Kin. 11.35,37, 38, and 12. 24. to smite the house of *Ahab* his master, the Queene, and the blood royall. 2. Kin. 9.6,7,9,10, & 10, 15, 16, 17, 30. which else had beene vtterly vnlawfull for him to doe. So Gods particular command vnto the Israelites to borrow that of the Egyptians, which they neuer paid and so spoyling them, Ex. 3.22, and 11.2. and 12.35. ouersway'd the general command, Thou shalt not steale, which else had bin theft in them. Also the particular command of God vnto the Prophet *Ezechiel* not to mourne for his dead and most deere wife, Eze. 24.15,16,17,18. which else had beene argued want of naturall affection. I will not giue instance of Gods particular command to *Hosea*, cap. 1.2. to marry a wife of fornications, because the place is otherwise interpreted by

the beſt iudgements, as *Zanchius*, *Druſius*, *Iunius*, *Pareus*, *item. Eman. Sad. in hunc locum*, though others vnderſtand it otherwiſe, that is litterally. The like is of the Lords particular command of ſmiting the Prophet, 1. King. 20. 35, 36, 37. In which caſe it was no ſinne to ſmite and wound the innocent Prophet, and it was a good worke of obedience to ſmite him, which without the particular command of God, had beene a ſinne. Secondly, this rule holdes, excepting in a caſe of ſimple neceſſitie: In which reſpect, it was lawfull for *Paul* to caſt the wheate into the Sea, though otherwiſe it were not good to doe it, Mat. 15. 26. and for *Dauid* to ſpare *Ioab* the murtherer, in a caſe of neceſſity, becauſe he was too hard for him: alſo *Moſes* command for permiſſion of diuorce, is heereby iuſtified, for the hardneſſe of the Iewes hearts, a caſe of neceſſitie: Alſo the Apoſtles preſcribing and practiſing the Iewiſh Ceremonies was vnlawfull, but in a caſe of neceſſitie: of like nature, is *Dauids* eating the Shew-bread, the Apoſtles rubbing of the eares of Corne: vnder this kinde commeth the lawfull vſe of all indifferent ſcandalous things, ouerruled by neceſſitie: and ſo is the conformity vnto the Ceremonies preſcribed, made lawfull, for all the negatiue prohibitions, whether one or other in this caſe of neceſſitie. Thirdly, this rule holdeth alſo in matters circumſtantiall and ceremoniall, excepting when a ſuperior duety meetes with them, to ouerrule them: of this kind is the caſe of *Dauids* eating Shew-bread, and the Apoſtles practiſing and preſcribing Iewiſh Ceremonies, for the Churches peace and furtherance of the Goſpel: which hade not elſe beene lawfull to haue done, and here is alſo an image of our caſe. Here it is demanded, whether an affimatiue ſubſtantiall of the firſt table, meeting with a negatiue circumſtantiall of the firſt table, the former doeth ouerrule the latter? I anſwere yea: For ſuch were the former caſes of *Dauids* eating the Shew-bread, of the Apoſtles practiſe of Moſaicall Ceremonies, and the like. By this alſo we haue an anſwere againſt the obiection; That we may lawfully omit

good

good, to doe some superior duety, or to omit good for a time, to preuent a mischiefe of sinne, or harme to others or our selues: as to conceale a trueth to saue ones life, or to omit preaching, to quench an house on fire. But we may not commit an euill, to purchase or procure any good. Which obiection is both vntrue, for *Dauids* eating Shew-bread, the Apostles practising of Iewish, scandalous, and hurtful Ceremonies, and the like instances before rehearsed, were matters of commission, not of omission, and besides, this obiection is incident into the former: For omission is of duties affirmatiue, and commission is against duties negatiue.

Obiect. These Ceremonies are against the second Commandement, which forbiddeth humane inuentions in Gods worship, significatiue Ceremonies, abused to superstition, by Idolators, and apt to be abused by vs also, which commandeth vs all possible purity and simplicity, in the worships of God; *Ergo* our Ceremonies are vnlawfull, simply, and in nature euill, as being idolatrous, and may not be practised.

Answ. This obiection is not wel vrged by any as yet, that I know, because it is vrged confusedly, and distinguisheth not of the parts of this commandement, neither declareth the degrees of the duties commanded, or of the sinne committed against this command, that so the reason might bee euident, why, and how farre these Ceremonies are against the second Commandement. But I answere, though a man should admit the antecedent, that these Ceremonies in these respects are against the second commandement, yet it followeth not, therefore wee may not vse them to preuent depriuation, or to redeeme the libertie of the Gospell; and the reason is, that as the reason of the refusing of such Ceremonies as ours are, be commanded, so also is the preaching of the Word commaunded in the second Commandement: the former as a circumstantiall duety, to which all Ceremonies are as a lesser worke to a greater. The lesser may not commaund or ouerrule a greater: if it bee sayde these Ceremonies are *Species idololatriæ* kindes or

degrees of idolatry: I anſwere, that admit it were ſo, yet it is ſuch *aſpecies*, as the wearing of ſome apparrell a little too fine (yet not being euill in it ſelfe) or the ſmile of the wife of another man, a little too familiar, without euill intention may bee *aſpecies*, or *gradus* of adultery, that is of the leaſt degree thereof, *quatenus*, it may be an occaſion, and accidentall meanes of ſcandall in ſome, and vncleanenеſſe in others, which is farre from making a diuorce, or ſo much as ſturring indignation in the husband: But if we would make a paralell and equall cauſe, betweene that caſe and ours, it muſt be thus, namely, in a caſe of neceſſitie, that a man muſt either goe naked, and ſo impaire his health, or indanger his life, and goe after an vnſeemely faſhion, or elſe hee muſt weare ſome inconuenient apparrell, in the wearing whereof, ſome good mindes will bee offended with him in the vſe, others will take it as an occaſion by the faſhion, to bee vnlawfully inamored with his perſon, and ſo may be an occaſion to draw them to actuall adultery in thought, deſire, intreatie, or attempt: ſuppoſe alſo, that other men doe vſe the ſame faſhion or fineneſſe to pride, and intention of adultery, take away the neceſſitie, and I confeſſe, euen the leaſt occaſion of theſe ſcandalles were vnlawfull: but with the neceſſitie, it leaueth to bee a ſinne in the wearing thereof, becauſe a greater dutie comes in place: nay it were a ſinne to neglect health, by leauing the apparrell; and compare this caſe with ours, it may as well bee ſayde to bee adultery, as this idolatrie, it being a violation of a negatiue precept as well as this is ſuppoſed to be, for all the occaſions of the ſinne, are forbidden with the ſin, that a ſinne of commiſſion as well as this is conceiued to bee, and the redeeming of preaching the Word, the meanes of mans life ſpirituall and celeſtiall, may be paralled, and put in ballance, with the redeeming of our health, and naturall life, in compariſion of the other: other compariſons may bee made out of other precepts, but this ſufficeth.

Secondly, This Obiection doeth ineuitably accuſe the Apoſtles

Apostles of idolatry in prescribing and practising Ceremonies scandalous, significant, abused, and apt to bee abased to superstition, and in many other respects inconuenient: yea, what Church in the world shall escape censure, for prescribing and practising Ceremonies of the like nature, which euer in the purest Churches haue beene vsed more or lesse? yea if this hold, how can any man ioyne to the Church of England, or to any primitiue or reformed Church of any age; seeing by this they may all be sayd to be Churches, practising and maintaining of idolatry, and so idolatrous Churches? How can any depriued Minister communicate in any assembly in England, where kneeling at the Communion is, if kneeling at Communion be idolatry, albeit hee sit himselfe, seeing he communicateth with an idolatrous Church, and with a company of idolators? and so must needes be driuen to separate from England, with the Brownists, and from all the most and best reformed Churches, primitiue and latter? For we must come out from idolators and touch no vncleane thing, 2. Cor. 6. 17. Rom. 18. 4. By which reason also our Sauiour Christ himselfe, his Mother, his Apostles, & al the faithfull of those times, could not escape the gilte of a sinne, for communicating with the Word, Sacraments, inuocation, and Ministery of such a Church, as proposed some Ceremonies of meere humane inuention, as the worships of God, and necessary to saluation, Mat. 5. 8. 9. Lastly it takes away saluation from the Apostles, the Martyrs, and all faithfull teachers which communicate with such like ceremonies, both because Idolators shall neuer enter, 1. Cor. 6. 11. Gal. 5. 19. 20. 21. Reu. 21. 8. as also because presupposing it to be a breach of the lowest degree thereof: yet breakers of the least commandement, and teaching so cannot be saued. Mat. 5. 19.

Admitting the ceremonies of our Church to bee indifferent, yet we may not by the vse of any indifferent thing offend or scandalize our brethren, rather wee must neuer vse it. 1. Cor. 8. 9. 12. 13. & 10. 28. Rom. 14. 15. 16. 21. *Obiect.*

Anſw. True, we may not vſe any indifferent thing, by which our weake brother is offended, if the not vſing or viing thereof be voluntary & within our power, as that indifferent thing ſeemeth not to be, the vſe whereof is commanded by a Magiſtrate, or publique law: whom therefore wee muſt obey whoſoeuer bee offended, and the offence that any doth take in this caſe, is *Scandalum acceptum, non datum.*

Replic. A Magiſtrate onely commandes my outward man, and inflictes an outward penalty, whom albeit I am commanded to obey, and that of conſcience in a thing indifferent: yet if I diſobey him not of purpoſe or contempt, but with a conſcionable and charitable reſpect of not offending weake or godly Chriſtians, that ſo I may not deſtroy my brother, Ro. 14.15.20.1.Cor.8.10.11. neither wound his conſcience, neither ſinne againſt Chriſt 1.Cor.8.12. I doe not ſin againſt God, but am onely lyable to the penalty enioyned, my conſcience is not herein touched before God, becauſe I reſpect and follow a greater duety. 2. A Magiſtrate cannot command me to vſe a thing, whereby either purpoſely, or by accident I ſhal offend my weake brother, & ſin againſt Chriſt 1.Chro.8.12. though he ſhould, yet God commands me to auoyde it, and tells me it is a ſinne againſt Chriſt, 1. Cor. 8. 12. a ſuperior command and of ſuperior reaſon, better obey God then man.

Anſw. All this is in ſome ſence true, howbeit al this holdeth onely in caſe of outward and ciuill penalty, where I ought to beare ſome corporall paine, or externall loſſe, to violate the magiſtrates command, in not offending the godly weake brother. But it holdeth not in a caſe of ſpirituall, publique & generall penalty, as of depriuation of the miniſtry, which to auoyd by vſing a thing indifferent is a duty of ſuperior reaſon, then by not vſing a thing indifferent to giue offence, where (in that caſe) it ſhould not be broken, which apeareth two wayes. Firſt by the greatneſſe of inconuenience; for it is ten times more inconuenient by not vſing of the ceremonies (things indifferent in nature to ſuffer depriuation of miniſtery, the Goſpell to be hindred & ſuppreſſed, the whole Church, & viſible kingdome of Chriſt to be vtterly diſſol-

ued

ued and dissipated, then by vsing them to redeeme these benefits, to offend some few, who in this case should not be offended, and that they are is meerely their sinne. Secondly, by the proportion of offence and scandall. For the Papist & Athiest will much more triumph and reioyce, and a Godly Christian wil much more grieue & be troubled, to see a worthy, painefull, and profitable minister be depriued and silenced, then to weare a surplesse & vse some few ceremonies, the one being a smal incōuenience, but the other a deadly mischiefe to the Church of Christ, & so much of the second argument of the first reason. 2

Now followeth the third prouing, That to suffer depriuatiō for the refusing to cōforme to the prescribed ceremonies, is contrary to Gods word, and therefore a sin; becausе it is contrary to a second ground of Gods word, namely the royall law of loue: for the further euidencing of this reaso, there are two points to be considered and proued. First that to do any thing that is contrary to the law of loue, is contrary to the word of God. Secondly to refuse conformity to the prescribed ceremonies in case of depriuation, is contrary to the law of loue. The first point is of it selfe cleere ynough without any further proofe, howbeit it appeareth by these reasōs, that namely it is cōtray to Gods word to do any thing cōtrary to the law of loue. First becausе if loue be the fulfilling of the law, Ro. 13.8.12. thē the violatiō of this law, is the violatiō of the law of God, which is a sin. 1.cor. 16.14. al our things must be done in loue. Secondly becausе of the fulfilling of the law of loue, according to the scrip. by wel doing; for the Apost saith, If ye fulfil it ye do wel, Iam. 2.10. thē the violatiō of the law is euil doing, which is sin. Thirdly becausе the violation of the law of loue is a breach of the end of the cōmandemēt, 1. Tim. 1.5.6. which is a sin. Fourthly becausе the violatiō of the law of loue is a breach of the law of loue to God, Io. 3.17. & 4.20.21. & 5.1. therefore a sin. Fiftly Becausе the violation hereof putteth out the infallible and true badge in vs of being true christians, * which is a sin. Sixtly becausе the violatiō of this law putteth out the internall assurance of regeneratiō, & of being the childrē of God, * & that

Argum. 3.
Reason. 1.
1
2
1
1
2
3
4
5
6
Ioh. 1 3 35.
1. Ioh. 4.7. & 13.10.19.

wee

wee be tranſlated from death to life, which is a ſinne.

2 Poynt. The ſecond point is alſo prooued thus, namely, That to incurre and ſuffer depriuation for refuſing to conforme, is contrary to the royall law of loue. The reaſons are theſe;

1 Reaſon. Firſt, becauſe this doctrine and practiſe is a greate enemy to mans ſaluation, which is a breach of this law of loue in the higheſt degree. Rom. 14. 15. This appeareth, becauſe it doeth by abſtaining from a thing in nature indifferent (ſuch as our ceremonies are prooued to be) needleſly depriue him of the ordinary meanes of his ſaluation, which is the preaching miniſtry of the word of God, and of the Sacraments. For as things doe ſtand, all ſuch as doe not conforme vnto the ceremonies, are to be depriued without exception.

Obiect. A man may haue the miniſtry of others, though ſome be depriued.

Anſw. Surely very hardly: For where almoſt in any place many thouſands of perſons fearing God, in this land, enioy a preaching miniſter, hauing loſt their faithfull teachers by this doctrine of ſuffering depriuation for refuſing conformity to our ceremonies, which haue no teachers neere them in a greate compaſſe, and are tyed by neceſſitie of outward meanes that they cannot remooue their dwelling, where they may enioy this ordinary meanes of their ſaluation. Secondly this obiection is nothing to the point in hand: for in that ſome preachers remaine for the comfort of Gods people, is Gods extraordinary bleſſing and grace, of whoſe mercy it is, that weeare not conſumed, becauſe his compaſſion fayles not. Howbeit this is no thanke to this doctrine of ſuffering depriuation for indifferent ceremonies, which if it might preuayle according to their minde, would leaue noe preacher in England at this houre, but ſweepe them all away at once, which I thus manifeſt. Firſt our Soueraigne King and the Eccleſiaſticall gouernors vnder him with the whole ſtate (as appeareth by the Statutes yeat in force) doe remaine reſolued and vnremooued to maintaine the practiſe of ceremonies preſcribed indifferent,

1 and

and that it is not a conuenient thing, neither yet safe, neither standing with the credit of the Church, or commonwealth, to remoue these things, which they hold to haue bin at first with mature aduice established; and this resolution of theirs, experience in the losse of many woorthy preachers hath taught vs. Secondly, the doctrine of suffering depriuation for inconuenient ceremonies, if it bee truth, as they suppose it be, who haue beene for that cause depriued, doth tie all Ministers alike, so that if it tie the conscience of one, it tieth also the conscience of another, yea of a thousand besides, not one excepted. Wherefore no man (if wee presuppose the state of things to remaine as they doe) may by that doctrine without sinne, conforme to redeeme his Ministery, not onely at this time, but not in any posteritie heereafter: and so this doctrine doth vniuersally depriue all places of this Land at all times (things standing as they doe) of the ordinary meanes of their saluation, which is the Ministery of the Word and Sacraments. 2.

God blesseth the priuat meanes of priuat reading, catechising, instruction, reproofe, comfort, exhortation, and inuocation, in the absence of the publike. *Obiect.*

True vnto such persons, as are not cause of depriuing themselues needlesly of the publike meanes: in which case I know God accepteth a man according to that he hath, and not according to that he hath not. But what is that to the Ministers, that doe not on iust cause, but needlesly suffer depriuation for refusing to conforme? whereby it seemeth that they incurre the danger of two mischiefes. One by needlesly suffering the light of Gods publike ordinance to be quenched, they create to themselues iust feare that hee will not blesse their priuat meanes to them, being guilty of the needlesse leauing of the publike. The other, that they may also feare least they haue done (though in ignorance & purpose of well doing) as much as in them lay, needlesly to destroy the flocke committed to their charge, by denying further instruction to them, and publike ordinary meanes of their *Answ.*

ſaluation, which they might haue with good conſcience continued in, to the comfort & conuerſion of many a ſoule.

Obiect. Wee muſt ſo loue our neighbour, as that wee muſt loue Chriſt aboue our deereſt friends, Matth. 10.37. Luk. 14.26. Secondly, loue reioyceth in the truth, not in iniquity, 1. Cor. 13.6. Thirdly, wee muſt ſo loue our neighbour, as that we offend not God, by breaking his will. Fourthly, wee muſt ſo loue our neighbour, as that we offend not God, by violating a good conſcience, and breaking our peace, Heb. 13.18. Fifthly, we muſt not doe euill, that good may come thereof: wherefore wee muſt not vſe the ceremonies, though wee ſuffer depriuation, and by this practiſe wee breake not the law of loue, but keepe it.

Anſw. Firſt wee loue Chriſt, when we keepe his Commaundements, Ioh. 14.21.24. who hath commanded his Miniſters to preach his Word to the worlds end, Matt. 28.19.20. he breaketh not Chriſts commandement, that doth practiſe indifferent ceremonies, though in ſome reſpects accidentally inconuenient, to redeeme the fulfilling of his greater duty of teaching the Goſpel to the flocke, which is a great argument of our loue to him, Ioh. 21.15.16.17. Secondly, the truth is this, wherein true loue reioyceth, that for tender loue vnto the ſheepe of Chriſt, that Miniſters muſt conforme and practiſe euen inconuenient ceremonies, that the Goſpell may haue a free paſſage, which truth is proued, Act. 16. 1. 3. & 15.28.29. & 21.23.24.25.26. Thirdly, we breake the will of God, if we neglect the preaching of Gods Word, 2. Tim. 4.2. but vpon iuſt cauſe, and draw the heauy woe vpon vs, 1. Cor. 9.16. Fourthly, what good conſcience may a man haue by breaking a greater duty, to performe a leſſer? by committing a greater ſinne, to auoid that which in this caſe leaueth to bee a ſinne? to make conſcience of that, where none in this caſe is to be made, and to make no conſcience of that, where great conſcience is to bee made, namely of continuing to feede the flocke committed to their charge. Fifthly, this obiection is anſwered before, and holds

holds in matters euill onely by nature, not in things indifferent of nature, and in vse onely inconuenient.

Because the doctrine and practise of suffering depriuation for inconuenient ceremonies, is a great enemy to the edification of the Church, which is a speciall property and effect of loue: for loue edifieth, Ephes. 4. 16. 1. Cor. 8. 1. For by ineuitable consequence, it ouerthroweth all the Churches and ministery of Christ in England, yea al the reformed churches of Christendome at this houre yea all Churches since Christ and his Apostles. Wherefore this doctrine and practise is opposite vnto the law of Loue. The ineuitable ouerthrow, dissipition, and destruction of all Churches by this doctrine and practise, appeareth by this that followeth. First wee must consider this, that no Church since the Apostles time, but hath practised inconuenient Ceremonies in some respect: neither is there any true reformed Church at this houre in the Christian world, German, Danish, Bohem, Heluetian, Dutch, or French, which doth not practise some inconuenient ceremonies: some of them doe practise farre more then ours, and more liable to exception; all which is made euident in Argument the fourth. Yea, the Apostolicall Churches did practise inconuenient ceremonies & that by the Apostles command, and that as things good and necessary for the Church, Act. 15. 28. 29. Secondly, it therefore followeth by this doctrine of suffering depriuation for inconuenient ceremonies, that all the Ministers of England, yea of al Christendom, must necessarily suffer depriuation for refusing their inconuenient ceremonies (seing all Churches doe strictly tie their Ministers to the practise of their ceremonies:) yea the Apostles by this doctrine did very ill, and committed sin to perswade others to conforme to inconuenient ceremonies, Act. 21. 23. 24. yea to command them to conforme to them, as good and necessary in that case, Acts 15. 28. 29. Yea to practise this conformity on themselues, Act. 21. 26. Yea and on others also, Acts 16. 1. 3. Yea, they should rather haue suffered their Apostleship to haue bene

Reas. 2.

Zanch. in Phil. 1. fol. 45. b. Read the Question.

1

2

forfeited, and left the preaching of the Gospel to haue bene suppressed, the Churches of Christ to haue bene dissolued and desolated, then to haue yeelded to this conformity of inconuenient ceremonies. But to admit of this is apparantly absurd: wherfore the reason followes and remaines in force.

Reas. 3. Because this doctrine and practise doth needlesly, on no ground or iust cause, breed or produce sundry scandalls and offences against diuers sorts of persons, which is against the law of loue, as appeareth. 1. First, it is the occasion of fraternall discord, mouing the Ministers to iudge and account of the reuerend Bishops, as of Antichristian, and tyrannous Prelates, and the Bishops to esteeme of them, as of pernitious and vnsufferable Schismatickes. This disturbeth the Churches peace, maketh the common enemy insult and blaspheme the Gospel, at our mutuall discords, and deuoureth our owne strength, by biting one another, and is *Ergo* against the law of loue. 1. Thess. 5. 13. Galat. 5. 13. 14. 15. Rom. 12. 8. 2. Whereas if in the case of depriuation, the Ministers did peaceably conforme, this scandall would be cut off, or exceedingly made lesse and mittigated: of which sin the authors and accessaries are guilty before God. 3. Secondly, it two fold more scandalizeth the Papist, then conformity: for hee doth farre more reioyce and insult to see a godly Minister thrust out, and with him all the truth of the Gospel, feruently and continually pressed (the greatest enemy to Popery that can be) then to see him weare a Surplesse in the face of our Church, with his mouth opened, and stomacke inlarged against Antichrist, and his superstitions, and will worships. 4. Thirdly, it two fold more scandalizeth the Atheist, and carnall Libertine and Epicure, who by the painfull Ministers depriuall, will exceedingly triumph to see a doore opened for him without resistance, to liue in drunkennesse, whoordome, swearing, oppressing, & to bring in securely wanton dancings, Church-ales, profane wakefeasts, reuells, vnlawfull sports, and a thousand euills, much more then to see the Minister, though conforming to the ceremonies,

nies, yet present to withstand, disgrace and suppresse these sins, and therein to glorifie God, to further his kingdome, to edifie his Church, to propagate his Gospel, with a Surplesse on his backe.

Fourthly, it two fold more scandalizeth such one as doth truly feare the name of God, who could bee more contented to enioy the meanes of his Faith and saluation, and of the Communion of Saints, and visible prosperity of Christ his kingdome vpon earth, with a small inconuenience of some Ceremonies, which hee grieueth at, and is not guilty of, then to lose his Pastor, the Gospel and ordinary meanes of his sauing faith, yea of his saluation: and heereby to see (if it so fall out) loyterers and Wolues in sheepes clothing, take the charge of the flocke of Christ, and to behold the sheepe and lambes, so deerely bought, and heeretofore so well instructed, to lie scattered vp and downe, which were vnited in one fold together, and led into the greene pastures of grace and life. 4

Fiftly, it offendeth the Magistrate, by prouoking him (perswaded and resolued as hee is) to disgrace these otherwise well deseruing Ministers, and to strike them with the sword of authoritie, and that in the dayes and light of the Gospel, which would cease by conforming in this case. And if wee should not offend a priuate person, much lesse should we offend the Magistrate, which is a publicke person, about the vse of a thing indifferent. If it be saide, that therefore they abstaine from the Ceremonies that they might not giue offence to godly mindes, I say againe, that good mindes should not bee offended in this case, which if they do we must neglect, for that by refusall of conformity the Magistrate is prouoked to depriue them; and such as are well minded haue farre more occasion of offence at the depriuation of a good teacher, (which is a mischeefe) then at his conformity (which is but a simple inconuenience at the most.) 5

6 Sixtly, it vniuſtly condemneth the harmonie of all true Churches, that euer were Primitiue and reformed, for teaching falſe doctrine, and many godly and moſt reuerend perſons, who in caſe of depriuation partly haue taught the doctrine of neceſſary conformity to inconuenient Ceremonies, partly who aduiſed thereunto, partly who practiſed the ſame themſelues: which hath bene an vniuerſall doctrine of all ſound Teachers, of all times, and places: (as appeareth elſe where in the following arguments) yea it condemneth the very inſpired Apoſtles of Ieſus Chriſt, and the Churches of their planting, which (for performance of greater duties) did conforme themſelues, perſwade others to conforme, and commanded the ſame to others as a duty good and neceſſary. All which inconueniences by conformity, euen vnto inconuenient Ceremonies, in the caſe of depriuation would bee wholy auoyded: which by not conforming are needleſſely maintained, ſtrengthened and vpholden. It followeth therefore, that the doctrine and practiſe of ſuffering depriuation for refuſing Ceremonies, though in ſome reſpect inconuenient, is oppoſite vnto the law of loue, and ſo by conſequence, an error and a ſinne.*

* Touching the doctrine of this point, and application thereof vnto the practiſe of like Ceremonies to ours in a like caſe, looke *Gual. in act. 16. 3. hom. 106. fol. 199. Pſc. in act. 15. 28. Idem in act. 21. 20. Idem in act. 16. 3. Calu. in act. 15. 28. fol. 265. Idem in act. 18. 18. Aret. in act. 15. 28. fol. 72. Idem in act. 16. 3. fol. 75. Beza annot. in act. 15. 29. & in act. 16. 4. & 21. 20. & 18. 18.*

Reaſon 2.

Thus much of the firſt maine reaſon, prouing that the doctrine and practiſe of ſuffering depriuation, for refuſing to conforme to the preſcribed Ceremonies, is contrary to Gods word, and therefore an error and a ſinne.

Argu. 4.

Now the ſecond maine reaſon ſtandeth in this: becauſe the doctrine and practiſe of ſuffering depriuation for refuſing to conforme to the Ceremonies preſcribed (in the preſent Church of England) or the like, tendeth directly to condemne all true Churches of Chriſt, Primitiue and latter: and all ſound teachers and ſincere Chriſtians of all times and places ſince the time of the Apoſtles, which appeareth to bee an errour in doctrine, and a ſinne in practiſe.

For

For the further manifestation of this reason, there must be proued, these two points.

That to condemne all true Churches, and sound Teachers of all times and places, primitiue and latter, for teaching error in any doctrine, or maintaining or committing maintained sinne in practise, is a sinne and error. 1.

That this Doctrine and practise of suffring depriuation, for refusing to conforme to the prescribed Ceremonies, in our present Church of England, or to the like, doth condemne all true Churches, and sincere Teachers, of all times and places, since the times of the Apostles. 2.

Which points being prooued, the conclusion will ineuitably follow, that to suffer depriuation for refusing to conforme, is a sinne and an error to be taught and practised.

Touching the former point: That namely to condemne all true Churches and sound teachers for teaching, and maintaining false doctrine and sinne, is both an error and a sinne: First, I say it is an error: 1. *Point.*

Because in condemning their doctrine for false doctrine, euen in this point they condemned the inspired doctrine of the holy Apostles for false doctrine (as before appeareth) which must needes bee an error and a sinne, of no light degree. 1.

Because it condemneth their doctrine & practise, which are followers of the Apostles in their inspired doctrine and practise, and which walke so as they haue them for an example: which rule of doctrine and practise, being commended as true, and commanded as iust, Phil. 3. 17. and 4. 9. the contrary thereto must needes be an error. 2.

Because the true Catholike Church indefinitely, taken for the company of the faithfull in all ages, being as they are euer built on the foundations of the Prophets, and Apostles, and Christ the corner stone, Eph. 2. 20. is the pillar and ground of trueth, 1. Tim. 3. 15. but whatsoeuer is against the ground of trueth, must needes be an error. 3.

Because the true Church of all ages being defined truely, 4.

ly, to bee the congregation of the faithfull, conſiſteth of a company of ſpirituall perſons, (not of carnall blinde or prophaine perſons, or hereticall Idolatours and tiranious Popes or Prelates as the Papiſtes:) Now the ſpirituall man diſcerneth all things, 1. Corinth. 2. 15. euen the deepe things of God, verſ. 10. by the ſpirit which God hath giuen him, ver. 12. how much more is the whole company of all the ſpirituall, able to performe the ſame: wherefore the contrary to their doctrine muſt needs be an error.

5. Becauſe it condemneth the whole ſtreame of the faithfull teachers, and Churches of all ages, of an hainous and damnable crime, namely the breaking the leſſer commandements of God, and the teaching of men ſo to doe: whereby they exclude them, by neceſſary conſequence out of heauen, Matthew 5. 19. which muſt needes bee a groſſe error, and no ſmall ſinne.

6. Becauſe no ſcripture is of priuate interpretation, 2. Peter 1. 20. either of priuate ſpirits of carnall perſons, though they be many as the interpretations of the Romiſh Popes and Doctors, or of other heretickes failing in the foundation: or of a few Godly and well affected Perſons, againſt the Ocean and world of the faithfull: but the iudgements of the Engliſh depriued Miniſters, being againſt the whole true Church of Chriſt, is but as a litle ſtreame vnto the Ocean, or a ſmall field vnto the world: their opinion therefore againſt the whole Church is of priuate interpretation, and an error.

7. Becauſe it is againſt the rules of Gods word, and meanes appointed of God for the finding out of the trueth, euen in ſuch like caſes as this, for a few Miniſters and other perſons, be they otherwiſe neuer ſo faithfull, to be oppoſite in iudgement to the whole Church.

1 One meanes is for learners to obey their teachers, Hebrew. 13. 17. eſpecially teaching *ſecundum legem*, according to the law, Deut. 18. 11. but the Fathers and Godly learned Doctors, ſince them being the Miniſters of the Church

Church of Christ in all ages, are the Teachers of all others, specially, if they teach *secundum legem*, which must be hearkened vnto and obeyed, and whosoeuer doth not hearken to them so teaching, erreth.

2 An other meanes and ordinance of God is this, that two or three Prophets speaking, the rest must iudge of that they speake: and that the spirit of the Prophets must bee subiect to the Prophets, 1.Cor.14.29.32. When therefore a few English Ministers doe speake in the Church, the will of God is this; that the whole Church of all ages and places should iudge: but for the whole Catholike Church of all ages and places to speake, and a few Ministers of one only Prouince and of one time to iudge and censure them, is the mother of confusion, and an enemie to peace, as the Apostle saith, 1. Cor. 14. 32. 33. and contrary to this rule and ordinance of God, and therefore the way to error.

3 An other meanes of Gods appointment euen in the like case with this: that in matters of difference, not onely about fundamentall points, but also in matters of Ceremonies, when the peace of the Church is broken about them, the vnitie of brethren deuided, and the course of the Gospel hindred and interrupted: to aske and seeke the iudgement of other true Churches and Teachers, about the case in question: As the Apostles did in, Act. 15.2,3,4,6. and the Primitiue ages following after their example, also did imitate as their duty was, Ph.3.17. and 4.8,9. in which case if the iudgment of one, two, or twenty Churches be to be harkned to, and not despised or contradicted rashly, how much lesse the iudgement, of all true Churches, of all times and places. Now for a few persons of one Prouince (as of England and of one season, to sway against all Churches, & to condemne their doctrine, and practise of sinne and error, is against this ordinance of God, and the way to error.

VIII. Because the swaying against the iudgement and practise of all Churches and Teachers, is against the equity of many forcible and maine reasons: For:

1 Who are more likely to know the trueth, euen in ſuch a point as this, then the whole company of ſuch? Firſt, who are indued with the moſt excellent gifts in the Church, and greateſt degrees of knowledge and vnderſtanding of Gods word, and with meanes tending thereunto? doe not the beſt ſights, beſt iudge of colours? Secondly, who are and haue been endued with greateſt degrees of euident ſanctity? Thirdly, whoſe labours haue beene moſt of all bleſſed of God, for the conuerſion of ſoules, for the ouerthrow of ſinne, and Antichriſt, and Hereſies? Fourthly, who haue liued and died moſt comfortably in the Lord? If a man ſhould not reſt in the iudgements of the whole company of ſuch, where ſhould he reſt? or what peace or aſſurance ſhall hee haue to haue all theſe (ſo many as all and ſo incomparable perſons) his aduerſaries: as in condemning ſuch for ſinners and falſe Teachers.

2 No one point of error can be ſhewed, which is eſtabliſhed by this rule: namely, by the conſent of iudgement and practiſe of all Churches, primitiue, and reformed latter. For albeit, ſome faithfull perſons, and ſome true Churches, may differ from ſome other in ſundry points, and thereby there muſt needes bee error in one part or other: yet it were hard for a few priuate perſons, to conuince them all of errour, in a matter wherein they all agree: if they were in errour; is it not ſtrange, no age ſhould bee able to diſcerne it?

3 Such as haue wilfully and profeſſedly differed from this rule, haue beene found to haue beene Newfangles, Heretickes, Schiſmatickes, and prophane perſons; ſuch as Donatiſts, Anabaptiſts, Browniſts, Arians, Fameliſts, and the like: and are of infinite varieties, one from another, and therefore all, or the very moſt, muſt needes bee an errour, for there is but one trueth.

4 By the reiecting of this rule, euery Sect maketh a way open to their owne contempt. For if the iudgement of

of so reuerend, and so excellent lights and agreement of them all, is to bee despised and reiected by any particular: why should not others reiect and contemne them and their iudgement, the matter being difficult, and of disputable nature, and themselues being so many thousand degrees behind the persons whom they thus despise, in their worth or number?

5 It opens a doore to singularitie, noueltie, and of endlesse differences, errors and contentions, and leaues no rule of Peace, or of ending dissentions in the Church of God: For if one may vnder colour of trueth, teach and practise what he list in his diuersitie: why may not another do the like? or what rule will there be, to compose the dissention, that doe and will arise in the Church! which one part hauing the trueth, may vrge vnto the other voyd of truth: why should hee rather follow this part then that? wherefore in this case wee are to note, that no priuate person or persons, may raise vp any new opinion, and pretend Scripture for it, and so propose it for a Doctrine and a truth in the Church, though hee condemne the whole Church beside for an error and a sinne. Because as the Scriptures are not of priuate interpretation, so Gods Spirit is not priuate, but generall to all the faithfull.

Thus wee see this doctrine of swaying against all true Churches and Teachers of all ages and places, and condemning them of sinne and error, is false doctrine. Whereupon also it followeth secondly, that it is a sinne: which also appeareth further.

1 Because Dauid doth iudge himselfe that he trespassed, in that he being a priuate man condemned and censured all the generation of Gods children, Psal. 73.13.14.15. Againe because God laieth a woe vpon the practise of taking away the righteousnesse of the righteous from him, Esa. 5.23. or of condemning the iust, Pr. 17.15. But that doctrine & practise which laieth a sin vnto the charge of all Gods Church, takes away their righteousnes and condemnes them in that point.

Therefore it is a ſinne, euen of bearing falſe witneſſe againſt the whole congregation of neighbours.

2 Becauſe the cenſuring of all true Churches, for a ſin, or of falſe Doctrine, is contrary to the Commandements of God: who would haue the Teachers obeyed and hearkened vnto, which doe teach and define *ſecundum legem*: as aboue I noted, Heb. 13.17. Deut. 17.9, 10, 11, 12. and would haue the reſt to iudge of the words of a few which propheſie, 1. Cor. 14.29.32. and of the commandement, of walking in the wayes of good men, Pro. 2.20. Phil. 3.17. and 4.9. It is alſo contrary to the practiſe of the holy Apoſtles, who determined one Churches differences by another, Act. 15.2. as before I noted.

3 Becauſe this Doctrine is the ground, and mother of ſchiſme: For S. *Paul* noteth, that they cauſe diuiſion and offences, that teach and practiſe contrary to the doctrine which the whole Church hath receiued, eſpecially from the Apoſtles. Rom. 16.17. Therefore this doctrine is a ſinne.

Obiect. Againſt this point it is alleadged, firſt, that it is a Popiſh ground, to make the Church the ground of our Faith: It contradicteth the Doctrine of our Churches againſt the Papiſts.

Anſw. This point includeth no Popiſh ground; nor doeth it contradict the Doctrine of our Churches againſt the Papiſts: For the Churches deſire nothing ſo much againſt the Papiſts, then that they would grant the elect and faithfull to bee the onely Church: and then that they would ſtand to the iudgement, determination, and practiſe of ſuch as are faithfull in all ages. But that this may the better appeare to bee no Popiſh ground, Wee are to note:

1 The Papiſts vnderſtand the Church, to conſiſt onely of perſons in office, and thoſe often hereticall, ſacrilegious, and prophane perſons ſuch as their Popes, Cardinalls, carnall Biſhops: Wee, the only faithfull in all times and places, whether in office or not.

2 They

2 They vrge Apocriphall and baſterd Fathers, for the patronage of their errors: Wee the vndoubted writings of the approued Fathers.

3 They vrge the Fathers errors, and things wherein they differ: we their truth, ſo farre foorth onely as they agree and conſent.

4 They alleadge the vngrounded opinions of ſome priuate fathers: we their trueth, ſo farre forth as they agree to Gods word, and examples of the Prophets of Chriſt and his Apoſtles.

5 They inſiſt vpon Fathers further from the Apoſtles, & from Apoſtolicall and Primitiue purity, wee moſt of all inſiſt on thoſe, who were moſt neere to the Apoſtles, as being moſt pure and free from Antichriſtian contagion.

6 They are only for the former Fathers we bring the conſent of all our later worthy Fathers and teachers of the moſt reformed and pureſt Churches of the world.

Obiect. This were to giue and to aſcribe as much to man as to God, to make them the grounds and iudges, of our faith or practiſe: yea it is ſo farre from being a ſinne, to ſway from all iudgements, that it is a ſinne to iudge that all iudgements ſhould bee the rule of our conſciences.

Anſw. This obiection is both vnfit and vntrue: It is vnfit becauſe the argument concludeth not that they are, or that we ſhould make them the grounds and iudges of our faith and practiſe: But that it is an errour and a ſinne to condemne the whole Church of Chriſt, for teaching errour, and for practiſing and maintaining ſinne. Next it is an vntruth to call the whole company of Saints and ſpirituall perſons, (Man) oppoſed vnto God. Which appeareth further by conſidering the æquiuocation of the word (Man). For man is taken either for meere man (i) a carnall man, or to the poynt, a company of carnall men, prophane, ignorant and erronious, which cannot know nor perceiue the things of God, becauſe they are ſpiritually diſcerned, 1, Cor. 2, 14. and ſo it is true, if the caſe were thus, that wee ſhould put

the iudgement of this thing, to a company of carnall perſons, for in this caſe, it is ſayde that all men are lyers, Rom. 3.4. But there is alſo the ſpirituall man which hath vnderſtanding to iudge what other men do ſay, 1. Cor. 10. 15. and diſcerneth all things, euen the deepe things of God, Pſal. 25.14.9.1. Cor. 2.15.10.12. Dan. 12.10. Iohn 7. 17.1.Iohn 2.27. The conſent in iudgement of which company, is not to be termed a company of men oppoſed againſt God: But ſuch as being built one the foundation of the Prophets, Apoſtles, and Chriſt, the corner ſtone, Eph.2.20. are alſo called by holy the Ghoſt in this reſpect the pillar and ground of trueth, 1.Tim.3.15.

Obiect. A priuate man may ſee a truth which a great many Godly men may not diſcerne.

Anſw. Though a priuate man may ſee more into ſome trueth, and explicate or confirme it better than many other: yet it were abſurd to ſay, that one man might ſee more then all the faithfull, all godly learned Teachers, all true Churches that euer were in the world, for the rule is good which *Lyrinenſis* giueth, *Noue non noua*: The Papiſts take the Church, for onely perſons in office, as Pope, Cardinall, Biſhops, and Abbots, and other Doctors gathered in a Councill: and it was well maintained by Gerſon, that a priuate man, by the light of Gods word, may ſee more then they all: And the reeſon is plaine. Firſt, becauſe thoſe perſons haue many wayes prooued themſelues to be carnall, and prophane, and not able to diſcerne the things of God, which are ſpiritually to be diſcerned. And againe, becauſe they iudge not as it was inioined to the Prieſt in the law, *Secundum legem* Deut. 17.11. and ſo there can be no light in them, Eſa. 8. 20. But the caſe in queſtion is quite oppoſite to this, in either part, and therefore this obiection toucheth not the point.

Obiect. The whole Church of God may erre in ſome circumſtantiall matters: All viſible Churches may erre in matters, not fundamentall: The conſent of Churches and of the faithfull teachers, according to Gods word, a rule of fundamentall

damental truths; that is of al such truths as may quiet a mans conscience, it is not so in matters of circumstance.

Answ. 1 Wee hold rightly against the Papists, that all particular Churches may erre: whereupon wee assume and inferre: But the Roman Church is a particular Church: Therefore it may erre. But that the Catholique Church taken in the sence, that our part doe explicate it, ([i]) for the company of the faithfull in all ages, it was neuer holden by any sound diuine: But the cleane contrary.

2 Though the iudgement of all true Churches in matters fundamentall, be infallible, because without fundamentalls, they could not be Churches: and againe albeit all particular Churches may erre in matters circumstantiall and ceremoniall: yet it is an hard speach to say that the generall or Catholique Churches, or company of the faithfull, in all ages haue generally consented in an error, neither can there possibly on instance be shewed of such a point, no not of a circumstantiall point.

3 The depriued Ministers hold it a sinne in nature to practise the ceremonies prescribed in our Church or the like: but sinne in nature is a thing substantiall, in the practise whereof a mans conscience cannot bee quieted, and therefore if the iudgements of all Churches bee brought against them, either they must confesse their doctrine in this point, to be an error: or else that the whole generall Church, since Christ haue erred fundamentally, which is not farre from hæresy and blasphemy, and I earnestly do pray them to consider of this poynt.

Obiect. Churches and fathers haue exceedingly differed among themselues in all times: heere should wee make their iudgement, and consent to bee a rule of our doctrine and practise.

Answ. This is soone answered because I speake not of their differences or of the things wherein they are deuided: but only of such things wherein they all consent and agree: as namely they all agree that the Christian Sabbath must bee sanctified

ſanctified, and that from the ground, and in memoriall of Chriſt his reſurrection: for they agree that al the bookes of Scripture are the word of God: and in the point in queſtion, they agree that Churches may vary in their ceremonies and diſcipline, and yet retaine their peace one with another. And that ceremonies, as inconuenient (as our ceremonies are ſuppoſed to be,) & in ſome reſpect, fit to be aboliſhed, yet may they be retained, and ought to be practiſed to preuent the diuiſion of brethren: diſquiet of the Church, & hinderance of the Goſpel; and there are few points wherein they agree more conſtantly then in this.

Obiect. We are commanded to call no man our teacher vpon earth, becauſe one is our Doctor and teacher, euen Chriſt, Mat. 23.8.10. there is one lawgiuer, Iam. 4.12.

Anſw. This obiection is much vrged by Browniſts, as ſome of the others are. But what will they conclude from hence? ſurely if any ſuch thing, it muſt be this. Therefore we may not make the iudgement of the Fathers or whatſoeuer men in earth, a rule of our conſcience. And indeed I ſay that it is wel concluded; neither verely would I nor any other, that I know of ſound iudgement hold otherwiſe. But that it may appeare how little to the purpoſe it is alleadged, I ſay:

1 If they will apply this to our Church in reſpect of our ceremonies preſcribed: then may they conclude againſt the Apoſtles, for preſcribing Iewiſh ceremonies, notwithſtanding the end and accompliſhment of them all, by the death and *conſummatum eſt*, of Chriſt.

2 The Primitiue auncient and latter reformed Churches, are all of them deficient this way: either in diſipline or ceremonies, they are faulty and doe faile more or leſſe; yet they will not accuſe them for denying Chriſt, to be their teacher and Prophet.

3. They onely deny Chriſt to be their Prophet and teacher, who doe preach another Goſpell to the Church, Gal. 1.6.7. which teach any thing beſides, Gal. 1.8.9. Ro. 16. 17.

otherwiſe

otherwise, 1. Tim. 6. 3. Contrary to the word of God, Tit. 1. 9. diuers and strange doctrines, Heb. 13. 9. Heresies, Tit. 3. 10. which will not heare him in all things whatsoeuer hee shall say, Act. 3. 22. Mat. 28. 20. Ioh. 3. 36. & 10. 5. All which our Church with all other reformed Churches doe vtterly disclaime, and are free from: and namely in prescribing and vsing of these ceremonies, or the like, as appeareth by considering; First, the matter which is taught, which is of two sorts, some things are fundamentall and of greater moment, some things circumstantiall and of lesser: againe some things are specially commaunded, others included vnder generall rules and are left free to euery Church to bee determined, as shall best serue for the edification thereof, sometimes after one manner, and at other times after some other: where we are to obserue that our Church (as other reformed Churches) doe teach nothing fundamentall, which is not expresly taught in the Word, neither doth it teach any thing contrary to that which is expresly commanded by Christ in his Word; onely it varieth the circumstantialls or ceremonialls, according to the liberty left vnto all Churches, and practised by all Churches, which the gouernours doe suppose best to further or edifie the substantialls. Secondly, consider we the manner of our Churches proposing of these things. The fundamentall points, and speciall precepts of Christ shee proposeth as binding the conscience vnder paine of condemnation to euery wilfull and impenitent transgressour. The circumstantialls or ceremonialls determined by her, out of the generall rules of the Word, she proposeth and inioyneth as free, not binding the conscience in themselues, as variable not perpetuall, as accidentall not as necessary. In which case our Church cannot bee saide to deny Christ for her onely teacher and Prophet, but rather to confesse him, seeing shee teacheth nothing but that Christ hath commanded. In which respect hee is with our Church by promise, *ad finem seculi*, Matthew 28. 19. 20. and hee that heareth the tea-

chers thereof thus teaching heareth Chriſt, Luke 10.16. Ioh. 13.20.

Point. 2. And thus the firſt point is confirmed: The ſecond followeth to be ſpoken of: which is this, [That the doctrine and practiſe of ſuffering depriuation for refuſing to conforme to the preſcribed Ceremonies, doth tend to condemne all Churches and godly teachers, Primitiue and latter, of teaching falſe doctrine, & of practiſing a maintained ſin:] Which point is thus made euident: Becauſe ſuch Miniſters as haue ſuffered depriuation for refuſing to conforme, or doe hazard their miniſtery for the ſame, doe account and conclude it to bee a ſin ſimply to conforme vnto the Ceremonies propoſed in the preſent Church of England, or the like: and that all that doe conforme in any caſe vnto them, ſhall therein commit a ſinne againſt God: and further that whoſoeuer teacheth the contrary, they ſtand out to confute them and conuince them of an errour. But all true Churches of Chriſt, and all true Orthodoxall Teachers, both auncient and latter of all times and places, without exception of any one, haue vniformely and conſtantly taught this concluſion: That it is a truth and no errour to teach; a dutie and no ſinne to practiſe the preſcribed Ceremonies of the preſent Church of England, or the like, rather then to violate and breake the peace of the Church', or that a Miniſter ſhould ſuffer depriuation, and ſo the preaching of the Goſpell ſhould bee interrupted, or that a Miniſter, or any other Chriſtian ſhould ſeparate themſelues, or ſuffer themſelues to bee ſeparated from the publike worſhips of God in a true Church: Wherefore it muſt needes follow, that they who iuſtifie the former muſt needs condemne the latter.

Now, that it may appeare that all Orthodoxall Churches and Teachers of all ages and places, ſince the time of the Apoſtles of Chriſt, are of this iudgement and practiſe and not of the other: I will firſt begin with the Primi-

tiue Churches, before the Reuelation and raigne of Antichriſt, and next in order of the latter reformed Churches, ſince the reſtauration of the Goſpell, and declination of Antichriſt.

Concerning the Primitiue Churches, and their teachers, I will obſerue two points. Firſt, the ſtate of the Churches of thoſe times concerning Ceremonies, and ſecondly the iudgement and practiſe of the Fathers and the faithfull in that eſtate.

And touching the former point, wee muſt not bee ignorant that euen in the dayes of the Apoſtles, the myſterie of iniquitie did beginne to worke, as themſelues obſerued, 2. Theſſalonians 2. 7. For euen then there were many Antichriſts, 1. Iohn 2. 18. And after the Apoſtles departure, the ſeruants and workemen of Chriſt his fielde, that is, the Miniſters of Chriſt his Church did fall a ſleepe, that is, they were not vigilant and watchfull, but grew careleſſe and remiſſe in teaching and propagating the truth of Gods Word, to confute errours, and to reſiſt and keepe out corruptions attempted to bee brought in by Heretickes and Sectaries: and while they thus ſlept, the Diuell ſowed his tares, Matthew 13. 25. a preſident whereof wee haue, Apocalips 2. and 3. Where the Angels or Teachers of the Churches are reproued in this reſpect: of which kinde of tares that the Diuell ſowed, the Ceremonies of the Church were not the feweſt nor the leaſt hurtfull. And they farre exceeded our Ceremonies, if wee ſhould eſteeme or proue them much worſe then they are, and namely in three reſpects. Firſt, in reſpect of their multitude varietie and difference. Secondly, in regard of their nature, kinde, and qualitie. Laſtly, in reſpect of their effects and abuſe ariſing from them. *Point. 1.*

1 Their multitude, variety and difference, did begin very high and neere the times of the Apoſtles: For the difference of the celebration of Eaſter (if the Eccleſiaſticall Records bee true) began before or about the time of *Policarp,*

chers thereof thus teaching heareth Chriſt, Luke 10.16. Ioh. 13.20.

Point. 2. And thus the firſt point is confirmed: The ſecond followeth to be ſpoken of: which is this, [That the doctrine and practiſe of ſuffering depriuation for refuſing to conforme to the preſcribed Ceremonies, doth tend to condemne all Churches and godly teachers, Primitiue and latter, of teaching falſe doctrine, & of practiſing a maintained ſin:] Which point is thus made euident: Becauſe ſuch Miniſters as haue ſuffered depriuation for refuſing to conforme, or doe hazard their miniſtery for the ſame, doe account and conclude it to bee a ſin ſimply to conforme vnto the Ceremonies propoſed in the preſent Church of England, or the like: and that all that doe conforme in any caſe vnto them, ſhall therein commit a ſinne againſt God: and further that whoſoeuer teacheth the contrary, they ſtand out to confute them and conuince them of an errour. But all true Churches of Chriſt, and all true Orthodoxall Teachers, both auncient and latter of all times and places, without exception of any one, haue vniformely and conſtantly taught this concluſion: That it is a truth and no errour to teach; a dutie and no ſinne to practiſe the preſcribed Ceremonies of the preſent Church of England, or the like, rather then to violate and breake the peace of the Church', or that a Miniſter ſhould ſuffer depriuation, and ſo the preaching of the Goſpell ſhould bee interrupted, or that a Miniſter, or any other Chriſtian ſhould ſeparate themſelues, or ſuffer themſelues to bee ſeparated from the publike worſhips of God in a true Church: Wherefore it muſt needes follow, that they who iuſtifie the former muſt needs condemne the latter.

Now, that it may appeare that all Orthodoxall Churches and Teachers of all ages and places, ſince the time of the Apoſtles of Chriſt, are of this iudgement and practiſe and not of the other: I will firſt begin with the Primi-

tiue

tiue Churches, before the Reuelation and raigne of Antichriſt, and next in order of the latter reformed Churches, ſince the reſtauration of the Goſpell, and declination of Antichriſt.

Concerning the Primitiue Churches, and their teachers, I will obſerue two points. Firſt, the ſtate of the Churches of thoſe times concerning Ceremonies, and ſecondly the iudgement and practiſe of the Fathers and the faithfull in that eſtate.

Point. 1. And touching the former point, wee muſt not bee ignorant that euen in the dayes of the Apoſtles, the myſterie of iniquitie did beginne to worke, as themſelues obſerued, 2. Theſſalonians 2. 7. For euen then there were many Antichriſts, 1. Iohn 2. 18. And after the Apoſtles departure, the ſeruants and workemen of Chriſt his fielde, that is, the Miniſters of Chriſt his Church did fall a ſleepe, that is, they were not vigilant and watchfull, but grew careleſſe and remiſſe in teaching and propagating the truth of Gods Word, to confute errours, and to reſiſt and keepe out corruptions attempted to bee brought in by Heretickes and Sectaries: and while they thus ſlept, the Diuell ſowed his tares, Matthew 13. 25. a preſident whereof wee haue, Apocalips 2. and 3. Where the Angels or Teachers of the Churches are reproued in this reſpect: of which kinde of tares that the Diuell ſowed, the Ceremonies of the Church were not the feweſt nor the leaſt hurtfull. And they farre exceeded our Ceremonies, if wee ſhould eſteeme or proue them much worſe then they are, and namely in three reſpects. Firſt, in reſpect of their multitude varietie and difference. Secondly, in regard of their nature, kinde, and qualitie. Laſtly, in reſpect of their effects and abuſe ariſing from them.

1 Their multitude, variety and difference, did begin very high and neere the times of the Apoſtles: For the difference of the celebration of Eaſter (if the Eccleſiaſticall Records bee true) began before or about the time of *Policarp*,

licarp, Biſhop of *Smyrna*, and diſciple of Saint *Iohn*, and *Anicetus* Biſhop of *Rome*, *Euzeb.*5.24. *Socrat.* 5. 22. and who readeth the antiquitie with any obſeruation, that ſhall not perceiue in the vndoubted writings of the moſt auncient Fathers, both of the Greeke and Latine Churches the euidence hereof: as namely in *Clemens*, *Alexand. Tertull. Cyprian*, *Baſill*, *Ambroſe*, *Hierom*, *Auguſtine*, and others: And for the latitude of this varietie it ſtretched very farre, euen ouer the whole face of the Chriſtian world. *Iræneus in Euſeb.* 5. 24. and *Firmilianus in Cyprian*, *Epiſt.* 75. doe ſhew the great difference and varietie of ceremonies betweene the Churches of *Ieruſalem* and *Rome*, that is, of the Eaſterne and Weſterne parts of the world, and of the ſeuerall Prouinces among themſelues. And *Auguſtine* to *Caſulan. Epiſt.* 86. and to *Ianuar. Epiſt.* 118. 119. declareth the difference of cuſtomes and rites in the Citie of *Rome* and *Millaine*, and in multitude of other places of his dayes: *Quæ diuerſorum locorum diuerſis moribus* (ſaith hee) *innumerabiliter variantur, Epiſt.* 119. *cap.* 19. in as much as for the varietie thereof, *Socra.* 5. 22. affirmeth that a man could ſcarce finde two Churches retaining and following one order in both places, and for the multitude thereof hee ſaith, that to ſet downe in writing the diuers and innumerable ceremonies and cuſtomes diſperſed throughout Cities and Countries, would proue a very tedious piece of worke and hardly, nay impoſſible to bee performed: A taſte whereof in both hee giueth largely in that place, together with his cenſure. The like doe *Sozomen.* 7. 19. who mentioneth other diuerſities. The reaſons of which varietie and number, if wee would giue we muſt diſtinguiſh of their qualitie, for if they were conuenient ceremonies, rightly deduced out of the generall grounds of Gods Word. their varietie and difference proceeded from the lawfull libertie which God hath left vnto all Churches to order and appoint fit ceremonies for themſelues, as they ſee to be moſt apt to further their owne edification, & if they were more ſtudiouſly com-

commended by them then was meet, it was as *Sadeele* ſaith, *vt viam Schiſmaticis obſtruerent, De verb. Dei ſcript. cap. 5. fol.* 32. Or if otherwiſe they were inconuenient, friuolous and needeleſſe, and as many of them proued to be euident occaſion of following ſuperſtition & contention. The cauſe of them in generall, is alleadged by Martyr *Loc. com. claſſ. 2. cap. 5. §. 17.* to bee this that the diuell did preſently begin to ſow his tares vpon the good ſeede, which was ſowed by Chriſt and his Apoſtles, the particular reaſons wherof ſhall be ſhewed in that which followeth.

2 Touching the kinde and qualitie of the Ceremonies, and traditions vſed by the Primatiue Churches, if we would examine the particulars, wee ſhould finde them to haue beene farre more ſcandalous and hurtfull, then ours can bee imagined to bee, not onely in their abuſe (which I will note in the next member) but alſo in their nature: which to mention onely is to make euident; as for examples ſake I will giue inſtance of ſome part.

Touching Baptiſme they vſed,

THe annointing of the Baptized, *Tertul. contra Marcion. lib. 1. Diſtinc. 111. cap. 5. de conſecr. Diſt. 4. cap. 87. &* 90. This Ceremonie ſignified vnto them, that they were Chriſtians and Champions, fighting and contending for God, *Tertul.* and was commended as Apoſtolicall, *Baſil de ſpir. ſancto cap. 27.*

The putting of milke and hony into the mouthes of the Baptiſed, commended as proceeding from the Apoſtles, *Tertul. contra Marcion. & de coron. milit.* In ſome places alſo wine and milke without hony, *Hierom. contra Lucifer.*

The arraying of the Baptized in a white garment, *Tertul. ibid. de conſecratione diſt. 4. canon 91. 92.* in token that they did put on innocency and puritie, *ibid.* out of *Ambroſe* and *Rabanus.*

The croſſing of the childe in Baptiſme, *Tertul. de reſurrect. carnis. Caro ſignatur vt anima muniatur. Auguſt. tract.* 118. *in Ioan. ſerm.* 55. ſaith that they vſed it in euery Sacrament, and that elſe Baptiſme was not performed after the rites and manner, vnleſſe the ſigne of the Croſſe were made in the childes forehead.

To dippe the childe three times in token of the Trinity, *Baſil. de ſpir. ſancto cap.* 27. *Sozomen.* 6. 26. commended alſo as Apoſtolicall by *Baſil* & *Turtul.* in other places they vſed to dippe the childes head onely, and that three times, *Hierom. contra Luciſer. cap.* 4. and that in token and remembrance both of the Trinity, as alſo of Chriſt his three dayes death, and buriall in the graue, as alſo of his reſurrection, which was performed the third day, *Tertul. ibid. de conſecra. diſt.* 4. *can.* 78. 80. 81. out of *Auguſtine, Hierom,* & *Gregorie*: in other places they dipped the childe but once onely, *Cyp.* to ſignifie the vnity of Gods eſſence, *de conſecr. Diſt.* 4. *can.* 82.

To Baptiſe only once in the yeere, and that in the Eaſter holidayes, *Socra. lib.* 5. *cap.* 22. alſo three times in the yeere, *viz.* on the dayes of Chriſts Natiuity, Eaſter, Whitſontide, *Zopper. polit. eccle. lib.* 1. *cap.* 12. *fol.* 76. They deferred the baptiſing of their conuerts, two yeres after their conuerſion to the faith, *Caranza. ſumma concil. in Elibert. concil. can.* 42.

To abſteine a weeke after Baptiſme from waſhing, *Tertul. cont. Mar. lib.* 1.

To renounce openly the Diuell and his Angels, and to giue the Miniſters the right hand, *Tertul. de coron. milit.* commended by him as Apoſtolicall, *De conſecrat. diſt.* 4. *can.* 95. alſo *Decre. part.* 1. *diſt.* 11. *cap.* 5. *ex Baſil.* commended as Apoſtolicall.

To bleſſe the font with oyle, *ibid. Diſt.* 11. *cap.* 5. *ex Baſil.* commended alſo by him as Apoſtolicall.

Touching the Lords Supper.

THey were accuſtomed, to ſigne the elements with the ſigne of the Croſſe, for ſo was euery Sacrament ſigned, *Auguſt. tract.* 118. *in Ioan. Serm.* 55. To

To mingle water with wine, *Cypr. l. 2. Epist. 3. & 63.* and he calleth this *Dominica traditio.*

They also vsed onely water in steede of wine, which persons so celebrating the Eucharist, are in the fore alleadged place by *Cypr.* called *Aquarij.*

To giue the Eucharist to infants, *Cypr. serm. de Lapsis.*

To receiue the Lords supper euery day, *August. Epist. 118. cap. 2.* thus it was receiued in Rome, and in Spaine, *Hierom. Epist. ad Licin. 28.* in other places onely on the Lords day, *Socra. 5. 22.* In other places on Saturne day, and the Lords day, *August. Epist. 118. cap. 2.*

To receiue the Lords supper in some places in the morning, and that fasting, but in other places after supper, and that being well fed, *Socrates 5. 22. Cyprian. lib. 2. Epist. 3. Augustine Epist. 119. cap. 6.* commendeth the receiuing of the Lords supper fasting, to be a tradition Apostolicall, and that it was obserued in all the world.

They sent the Eucharist to other Churches, for a token of their consent in the faith, and of their loue to one another, *Eusebius 5. 24.*

They reserued part of the bread of the Eucharist, and sent it to such as were absent, *Iustin. Martyr.*

The people caried the bread of the Eucharist home, and kept it in a little boxe, *Cypr. de Lapsis. Tertul. lib. 2. ad vxorem:* in other places they burned that which was left, *Origen in Leu. 7. Hesych. in Leu. 8.*

They gaue the Eucharist vnto the sicke if they required it, euen when they were speachlesse, *Euseb. 6. 43. Decret. caus. 26. quæst. 6. 7. 8. 10.*

They gaue the Eucharist vnto the Baptised, immediately after Baptisme, *Cyrs. Epi. 1. ad Innoc.*

Touching Prayer.

THese were their Ceremonies, to stand in prayer and not to kneele, and all the Dominicall or Lordes dayes, *Basil. de Spiritu sancto cap. 27. Tertullianus*

de

de reſurrectione carnis, Hieron. cont. Lucif. cap. 4. This Ceremony was done in token or ſignification of their reſurrection, and further to teach them that on the day of Chriſt his reſurrection, they ought to ſeeke heauenly things, *Baſil ibidem Auguſt. Epiſt.* 119. *de conſecrat. diſt.* 3. *cap.* 10. *quoniam*, out of the Nicene Councell where it was decreed : This was commended to bee an Apoſtolicall tradition, *Tertull. cont. Marci. & de coron. mil.*

To ſtand in prayer and not to kneele, on all dayes betweene Eaſter and Whitſontide, commended alſo as Apoſtolicall, *Baſil. Tertul. Hieron. ibid.*

To pray towards the Eaſt, and that for this cauſe and ſignification, becauſe we ſeeke to Paradiſe our old and auncient countrie, and is commended and Apoſtolicall, *Baſil. ibid.*

To pray in ſome places by candle light, *Socrat. lib.* 5. *cap.* 22. in the day time, *Hier. con. vigil.*

They did alſo weare a linnen garment, or Surpleſſe in the worſhips of God, *Cryſ. hom.* 83. *in Mat. Hier. lib.* 1. *contra Pelag.* and of this iudgement is *Zanch. de redemp. cap.* 16. *lib.* 1. *fol.* 444. *a.* and citeth *Hier. P. Martyr. Loc. Epiſt. Hoopero fol.* 1087. citeth *Chriſoſtom*, and *Cyprians* examples out of *Pontius Diacon.* and Saint *Iohns Petalus* out of Eccleſiaſtical Hiſtorie, to prooue that the originall of the Surpleſſe was not of Antichriſt, *Bulling.* and *Gual.* in an Epiſtle doe cite *Theodoret. hiſt.* 2. 27. *Socra.* 6. 22. *Iohn* the Euangeliſt his example out of *Eusebius*, *Pontius Diacon.* of *Cyprian*, and *Chriſoſtom.* It is cited by *A. B B. C. Whitgift defence. fol.* 2618. *Polanus* citeth *Hieron. comment. in Eſec. cap.* 44. *fol.* 807. *Zepperus* citeth *Chryſoſtome* and *Hieron.* ſhewing that they vſed them for a ſigne and admonition of honeſt and pure life *de Polit. Eccl. lib.* 1. *cap.* 12. the like doth *Zanch. vt ſup.*

Touching dayes.

TO celebrate the dayes of Chriſts Natiuitie, Paſſion, Reſurrection, Aſcenſion to heauen, and deſcenſion of the Spirit, or Pentecoſt in the remembrance of theſe things, this

this was obſerued in all the world, Auguſt. Epiſt 118. *cap* 2. *Origen cont. Celſum lib.* 8. *concil. Agathæus can.* 14. 39. alſo the feaſt of the natiuitie of *Iohn* the Baptiſt, *ibid. can.* 14.

To keepe Saturne day holiday, and frequent the Eccleſiaſticall aſſembly, as on the Lords day, *Sozomen.* 7. 19. & 6. 41. *Socrat.* 6. 8.

To keepe the Fryday holiday, vſing thereon the Eccleſiaſticall aſſemblies, in remembrance of Chriſt his paſſion, as they did obſerue the Lords day in remembrance of his reſurrection; this was commanded by *Conſtantinus Magnus*, *Sozomen.* 1. 8. *Hiſt. tripartit.* 1.

To celebrate Eaſter day on the foureteenth of Aprill in halfe the world, namely in the Eaſterne part, but on the Lords day in the Weſterne part; this was commended on either part to come from the Apoſtles, which yet could not both bee true, but the trueth is (ſaith *Socrates*) that the Apoſtles left no Lawes concerning dayes, but left them as a matter free, *lib.* 5. *cap.* 22.

Touching faſting.

TO faſt on Thurſdayes all the yeere, in remembrance of Chriſt his aſſention, and on Fridayes in remembrance of Chriſt his Paſſion, this was commended, as an Apoſtolicall tradition, *Epiphanius cont. hær. in Epilogo.*

To faſt on Saturnedayes in ſome places, in other places not, *Auguſtinus Epiſt.* 118. *cap.* 2. *Hieronymus ad Licin. Epiſt.*

To faſt euery Lords day, ſo they did at *Rome*, *Socrates ibid.* this *Auguſtine* reproueth in his dayes as an euill and ſcandalous thing in the Roman cuſtome, becauſe it was vſed by the Maniches, and enioyned to their followers: in other places they would by no meanes faſt on the Lords day, *Auguſtinus ibidem*, *Hieronymus ad Lucif. Tertull. de coron. mil.*

To faſt the time of Lent before Eaſter, by ſome three weekes, by ſome ſixe weekes, and by ſome ſeuen weekes, *Socrates*, 5.22. *Diſt.* 4. *cap.* 5. This was commended alſo, as an Apoſtolicall tradition by *Ambroſius, & Hieronimus, ad Marcell.* And by *Epiphanius Hæreſ.* 75. 80. who ſheweth, that the Apoſtles inioyned, that all men ſhould eate in Lent nothing but Bread, Salt, and Water, howbeit, this is denied by *Socrat. lib.* 5. *cap.* 22. by affirming that namely, the Apoſtles neither made, nor left any lawes for faſting, but left it alſo as a matter free, the like doeth *Auguſt. Epiſt.* 86.

To faſt from kindes of meate: ſome from euery kinde of liuing creatures: ſome eating onely fiſh, and fowles of the ayre: ſome not egges, nuttes, apples, nor any kinde of fruit: ſome onely dry bread: ſome not ſo much as that: *Socrat.* 5.22. ſome onely bread, ſalt, and water, *Epiphan. Her.* 75.

Touching ſundry other Ceremonies.

TO ſigne ones ſelfe with the ſigne of the Croſſe *ad omnem progreſſum*: at euery going abroad, and comming home: at putting on of apparrell, putting on of ſhooes, waſhing, ſitting, lying downe, &c. *Tertull. de coron. mil. Diſt.* 11. *cap.* 5. *eccl. ex Baſilio*, commended to bee Apoſtolicall.

To make an offering yeerely for a mans birth day, *Tertullian. cont. Marcion. lib.* 1. *& de coron. mil.* commended as Apoſtolicall, yet afterward aboliſhed for Gentiliſme.

To waſh ones feete at a certaine ſeaſon, *Aug. Epi.* 119. *cap.* 18.

The Temples were erected to ſtand Eaſt and Weſt, the Altars of the Church ſtood Eaſtward; and ſome toward the Weſt, *Socrat.* 5.22.

III. Laſtly concerning the effects of theſe Ceremonies and

and abuse of them. It is also manifest, that they farre exceeded our Ceremonies prescribed in their euill effect, and were much more abused: First in the Fathers themselues, and next also in the people.

Touching the Fathers and Bishops of the Church some being simple and of small capacitie, and shallow iudgement, as *Eusebius* saith, receiued traditions without any searching of writings, as out of bare report. Such one was *Papias*, the hearer of *S. Iohn*, and companion of *Policarp*, who in this simplicity broached fabulous doctrine of the Chiliast error: by whom *Irenæus* & others which were of the like opinion were deceiued, namely by pretending and reuerencing of his antiquity, *Euseb.* 3. 35. such were *Tertullian* and *Lactantius*.

Some were indued as *Caluin instit.* 4. 10. 18. and *P. Martir.* noteth *Loc. com. class.* 2. *cap.* 5. §. 20. *& Zanch. de redempt. lib.* 1. *cap.* 15. *fol.* 366. θ. παιζηλία *quadam*, with a certaine false, and erronious zeale, by being desirous to imitate the Iewish Ceremonies: which they doe both confirme and iustifie out of *Aug. cap.* 20. *de catechizand. rudib.* and *Caluin* noteth, that many of those Fathers, were *non satis considerati & nimis curiosi ac cupidi, quorum vt quisq; posterior erat, ita stulta æmulatione cum suis decessoribus certauit ne rerum nouarum inuentione cederet.*

Some were deceiued by Heretickes, who to couer their pernicious heresies, did studiously broach traditions vnder the Apostles names and authoritie, so did *Artemon*, *Basilides*, *Valentius*, *Marcion*, *Eusebius* 5. 25. *Clemens Strom. lib.* 7.

And thus *Tertullian* is noted to haue been deceiued by *Montanus* his *Paraclet.* and inspiration, as appeareth in his booke *de veland. virgin.*

Some are noted to haue ascribed too too much vnto traditions: So did *Papias*, *Clemens*, *Origen* and they cite Apocryphall booke to countenance them, and commend very sory matters, both of doctrine and of practise to themselues

and others. So did *Papias*, *Clemens*, and *Origen*, and *Baſil*, and *Epiphanius*, of which point, looke *Chemnitius examp. parte. 1. de tradition. fol.* 85, 86, 87. and what they could not ſound from any true originall, ſundry of them did vſually aſcribe to the Apoſtles; So *Hierome*, *Epiphanius*, and *Ambroſe* doe affirme Lent to bee an Apoſtolicall tradition: So *Aug. Epi.* 86. makes report of ſuch, as alleadged *Iames*, *Iohn*, and *Peter* the Apoſtles, for faſting on the Sabbath, the vrging of which kinde of ground or allegation hee ſaith is, *interminabilis contentio*, *generans lites*, *non finiens queſtiones*: So the Eaſterne Churches did referre their obſeruations of Eaſter to Saint *Iohn*, and the Churches of the Weſterne parts vnto Saint *Peter*, and Saint *Paul*: But heereof ſayeth *Socrates*, 5. 22. *Sozomen* 7. 19. There is no euidence in writing, and therefore hee noteth them moſt likely to ariſe from cuſtome, rather then from Canon.

Some of the ancient Biſhops, gouerning at ſeuerall times, in diuers places, did commend the traditions, which they liked or fancied themſelues, to their poſterities for lawes. And this is *Socrates* obſeruation *ibid.* a preſident whereof a man may ſee, *Diſt.* 12. *cap.* 5. *Ridiculum*: and other places: ſee *Calvin inſtit.* 4. 10. 18. *& quia periculum, &c.* And their poſteritie were no leſſe ſuperſtitiouſly obſequious in obſeruing, then they in preſcribing; for *Sozomen* ſaith, that in thoſe dayes, in Cities and Villages, very many cuſtomes, which for reuerence of thoſe which brought them in at firſt or of thoſe which ſucceeded the bringers in, they who had beene trained vp in them, did by no meanes holde lawfull or tollerable to violate, which very thing fell out vnto men in this very feaſt of Eaſter, *lib.* 7. *cap* 19.

Some of the Fathers did bring in the Ceremonies with no ſuperſtition or opinion of merit, or neceſſitie, but with a good intention; namely, to ſtirre vp the more reuerence and admiration towards the Sacraments, and to ſtirre vp a kind

kind of deuotion in the minds of men: which going further and further, and increasing, tooke strength vntill at last they turned to that manifest impiety, idolatry, and superstitions, as wee see in that supposed Church of *Rome* this day, *Zepperus de Politia eccl. lib. 1. cap. 10. fol 55.*

Some were deriued from the Gentiles, and though sometime they were vsed, yet they were afterward abolished; such as the yeerely offering for the birth day, *Sadeel.*

Some of the Ceremonies were brought in vpon occasion, such as the signing of a mans selfe with the Crosse, which was vsed on occasion of the Pagans mocking of the Christians crucified God, that they might testifie vnto them, that they were Christians, and not ashamed of the Crosse of Christ: this Martyr *Loc. class. 2. cap. 5. §. 20.* noteth out of *Augustine*, , *de verbis Apostoli ser.* 8. which after grew to superstition. So the not fasting one the Sabbath was established, on occasion that the Maniches did inioyne fasting on that day to their disciples *August. Epist.* 86. so the *gloria Patri*, and as some suppose the threefold dipping of children in Baptisme, was brought in by way of opposition to the Arians and *Antitrinitarians*, *Sozom.* 6. 26.

All, or the very most part of these their ceremonies, were *significatiue*, as before appeares; many of them in the euent were holden *opperatiue*, such as the imposition of hands, signe of the crosse, anointing with oyle, *Tertullian de resurrectione carnis. Caro vngitur vt anima consecretur: Caro signatur vt anima muniatur: Caro manus impositione adumbratur vt et anima spiritu illuminetur*: looke more in *Bellarm. Tom. de Imag lib. 2. cap. 29.*

They were in processe of time, & increase of superstitions (as many little streames meeting in a long tract, doe end in an Ocean:) So multiplied for number and burthen, that to the more sincere and prudent Fathers, the estate of the Iewes seemed more tolerable and easie then the estate of the Christians of those times, *Augustine Epistle*, 119. *cap.* 19.

Some of them were very eager and inexorable for the obſeruation of them, it was accounted *nefas* on the Lords day to kneele in prayer, *Tertull. cont. Marcion. lib. 1. & de coron. mil.* and who hath not heard of thê foule coile which *Victor* the Romiſh Biſhop kept, or at leaſt began to keepe againſt the Churches of the Eaſterne world: whom onely for not obſeruing the order of the Weſterne Churches, hee would haue excommunicated, and giuen them all vnto the Diuell at a clap: which audacious and frantike attempt of that turbulent and boiſterous Prelat, albeit it be cogingly blanched ouer by [a] *Sanders*, [b] *Bellarmine*, [c] *Baronius*, & [d] *Genebrard* (fit dawbers of ſo tottring a wall) as if it had beene by him, as by the primacy of the Romiſh Sea, yet it is farre otherwiſe reported in the records of antiquity: for firſt it is plainely ſaid by *Irenæus* that this excommunication was flat againſt the minds and practiſe of the moſt reuerend Fathers, ſuch as *Policarp* the diſciple of Saint Iohn, and other Romiſh Biſhops his predeceſſors: ſuch as *Amicetus*, *Pius*, *Higynus*, *Teleſphorus*, & *Xiſtus*, who in the like difference gaue not the like example, neither did they hold this odds of ſuch trifles as *Irenæus* calls them, a matter of that quality to breake communion, but held faſt the band of loue and vnity, *Euſeb.* 5.24. *Socrat.* 5. 22.

[a] Sanderus viſib. Monarch. lib 7. num. 22, 23, 24, 25 fol. 246, 247, 248.
[b] Bellarm de Rom pont. l. 2. c. 19.
[c] Baron. Annal. Tom. 1. anno. 198.
[d] Genebrard. Chronol. lib. 3 anno Chriſti, 206 fol. 389.

That this cenſure of the man, was done in exceſſiue heate, or in a pelting chafe on his part, as *Socrates* affirmeth, 5. 22. that *Irenæus* Biſhop of Lions, did put *Victor* in remembrance of his duety, *Euſebius* 5.24 ſharpely reproued him, *ibidem*, and bitterly inueighed againſt him, and conteſted with him by letters, *Socrates* 5. 22. that all the Eaſterne Biſhops ſtill kept their old byas from the Romiſh Sea, for all the threates of *Victor*, euen vnto the time of the *Nicæne* Council, when all agreed without any abſolution at all, from *Victors* thunder-clappe, yea that *Policrates*, the preſident of the Eaſterne Biſhops, and all the reſt which were very many, were not

not moued an haire at these rattles, set vp to fright them, *Euseb.* 5. 23. Where by the way wee may vnderstand two points.

First what a feeble Prima cy, the Pope had in those times, besides his possibilities and actuality of erring, euen in *Catheâra* being so countermaunded reprooued, and disobeyed, by such incomparable Churches, and teachers.

Secondly, how dangerously the Papists put the iumpe of all their sempiternall expectations vppon the credit, euen of the greatest clerkes, which so vntruely, falsly, and corruptly relate the recordes of antiquity.

Next, for the effect and abuse of these things in the people, wee may easily see that if the fountaines bee troubled the streames cannot bee cleere, as may appeare by that which followeth.

Many things commaunded in the holy Scriptures, and of very holsome and good vse, were lesse respected and cared for, then many light matters, whereof they ouerbouldly presumed, *August. Epist.* 119. *cap.* 19.

Many of them neglected and swallowed great things, placing opinion of religion, and shewing great diligence in following or practising such things as had in them small profit, *Hieronymus. in Mattheum cap.* 23.

Many of them were obserued to bee troublesome to others by being caried on with a contentious obstinacy, others by a superstitious timorousnesse about such trifles, as neither were comfirmed, by authority of the holy Scripture, nor by the custome of the Church in generall, neither serued for any profit to the amendment of life and manners, *August. Epist.* 118. *cap.* 3.

As for example they were very superstitious and precise in

in bearing about certaine little peeces of the Goſpels: and of the wood of the croſſe. & *iſtiuſmodi rebus*, and in the like things, and *vſque hodié factitant*, doing it euen to that day, hauing the zeale of God, but not according to knowledge, ſtraining at a gnat and ſwallowing a Cammell, *Hieron.* in *Matt. cap.* 23.

They were maruelous preciſe in their faſtings; for on their faſting dayes, they would eate no oile nor bread, but figges, pepper, nutts, dates, flower, hony, piſtachia, all herbes and fruits growing in the garden (*& delicias*) and other delicates, they would not drinke water, but they would haue inſtead thereof, *ſorbitunculas delicatas*: delicate ſuppings, and the Iuice of herbes preſſed out, and that not in a cup, but in the ſhell of a Sea-fiſh: they ſought *famam abſtinentiæ, in delitijs*, commendation of their abſtinence, by vſing, delicates: *Hierom.* calleth theſe things, *ineptias ſuperſtitiones: Ieiunium ſuperſtitioſum in Epiſt. ad Neapot.*

They cenſured ſuch as dined on the Sabbath ſoberly, and did not faſt as the manner of ſome places was: that namely they were in the fleſh, and could not pleaſe God; that they were wicked perſons, belly mongers, and that they ſauoured of the fleſh, and of death, and their voice was this, *recedant a me iniqui, viam eorum eſſe nolo*, and they ſeparated from them, *Aug. Epiſt.* 86. *ad Caſſulanum.*

They would not ſerue God in a temple once abuſed to Idolatry, neither eate any herbes growing in the garden, nor drinke any water running from the fountaine of an Idoll-temple, *Idem Epiſt.* 154. *Publicol.*

They would more ſharpely reprooue a man (*qui per octauas ſuas terram nudo pede tetigerit*) Who during the time of their *octaues*, ſhould touch the ground with his bare feete, then a man which was with wine ſtarke drunke, *Idem Epiſt.* 119. *cap.* 19.

Some of them did abſteine from eating fleſh, with ſuch a mind, as that they iudged thoſe perſons vncleane which did

did eat thereof: This *Augustine* writeth out of the report of *Ianuar. Epist.* 119. *cap.* 20. and giueth his censure thereof, that namely, *apertissimé contra fidem sanamq; doctrinam est.*

In a word, many of them, out of their owne fancies, or from the custome of other places, did cause such litigious questions about these matters vngrounded in the Scripture, and vnprofitable in their nature, that they thought nothing right, which they did not themselues, *August. Epist.* 118. *cap.* 3.

And thus in part, we see a small glimse of the state of the Primatiue Church of Christ, which we commonly account and is heere extended from the daies of the Apostles, vntil the time of S. *Augustine* or there about: For afterwards the same (which then was clouded) declined vnto darke night, and we will descend no lower, knowing that iust exception might be taken at it in this argument.

Now in the next place we will giue a taste of the doctrine and practise of the Fathers, and the faithfull in the middest of these corruptions, that we may see how the doctrine of suffering depriuation for inconuenient ceremonies (farre more for number, and worse for qualitie then ours are pretended) hath by them beene proposed and practised. Touching their doctrine of this point, thus they taught:

That the Apostles drift in their writings, was not to set downe Canons and Decrees concerning Feasts and Holidaies (or such like Ceremonies of the Church) but to set downe a president of pietie, good life and godly conuersation, *Socrat.* 5. 22.

Seeing there is no man able to shew any president or record in writing (of fasting daies or the like traditions) it is euident that the Apostles did leaue free choice and libertie to euery Church at the discretion thereof, without feare, compulsion, and constraint to vse that which seemeth good and commendable for it selfe, *ibid.* the like doth *Augustine*, *Epist.* 86. speake of fasting.

They obserued three sorts of Traditions or Ceremo-

nies in the Churches of their times; Firſt, ſuch as Chriſt left to his Church, expreſly ſet downe in the Canonicall Scriptures, which *Auguſtine* calleth an eaſie yoke and light burthen, very few for the number, very eaſie for the obſeruation, very excellent for ſignification (he mentioneth onely baptiſme and the Lords Supper) whereby hee hath knit together the ſociety *noui Populi* of the new Church.

Secondly, ſuch Traditions or Ceremonies in the Churches of their times, as are not written but deliuered, and are obſerued throughout the whole world, ſuppoſed to proceed from the Apoſtles, or from the preſcription of generall Councells (whoſe authority was wholeſome (quoth he) to be eſteemed of) ſuch as the dayes obſerued yeerely to the memoriall of Chriſt his paſſion, reſurrection, aſenſion, and deſcenſion of the holy Ghoſt, commonly called Pentecoſt or Whitſontide.

Thirdly, ſuch as in diuers parts and places of the world are obſerued diuerſly, as for example, that ſome doe faſt on the Sabboth, others doe not ſo; ſome doe daily receiue the Communion, other receiue it on certaine dayes: In ſome places it is celebrated on all dayes without exception, otherwhere onely on Saturne dayes, and on the Lords day: *Et ſi quid aliud huiuſmodi animaduerti poteſt, totum hoc genus rerum liberas habet obſeruationes, Auguſt. Epiſt.* 118. *cap.* 1. *&* 2. *Ianuar.*

That there ought of neceſſity one faith to be ſpread ouer the whole Church, as the ſoule within the members, albeit this vnitie of faith, be celebrated and ſolemnized with diuers obſeruations, by which diuerſity that which is true in the ſubſtance of faith, *nullo modo impeditur*, is no way hindred becauſe all the beautie of the Kings daughter is within: but the outward Ceremonies which are diuerſly obſerued, are as vpon her garment, *Auguſt. Epiſt.* 86.

That the difference and variety of faſtings, or of dayes obſerued in diuers Churches (or Ceremonies of like nature) doth not interrupt or impaire but commend the vnity and

and consonance of faith, so saith *Irenæus, Euseb.* 5. 24. the like is, *in Distinct.* 12. *cap.* 3. *scit. Sancta.*

That if their be any matter of this quality, which is contrary to the grounded obseruation of Christ and his Apostles; It must be reduced to the doctrine & practise of Christ and his Apostles; againe, though their predecessours of simplicitie or ignorance had erred (which by Gods mercy might be pardoned to them) in which case men ought not to obserue, what any man before them did thinke fit to be done, but what Iesus Christ (who is farre before all) did performe himselfe, *Cypr. Epist.* 3. *lib.* 2. *Legantur plura.*

That Ceremonies and Traditions (such as fasting on a certaine day, as on the Lords day) after that they haue beene vsurped and abused by detestable and damnable Heretikes (as that was by the *Manichees*) ought not to be obserued, but disused for the scandall thereof, *Aug. Ep.* 86. *Casul.*

That all such Ceremonies and Traditions, which are not contained in the holy Scriptures, neither established by generall Councels, neither vniuersally obserued in the Church, but are varied innumerable waies in diuers Churches, which either for number did ouerload the Church with a seruile burthen, or for whose continuance there could not be giuen a sound reason, albeit it doe not appeare that they be *contra fidem*, yet *vbi facultas tribuitur, sine vlla dubitatione resecanda existimo* : They ought without staggaring to bee cut off, when conueniently they may saith *Augustine, Epist.* 119. *cap.* 19. *Ianuario.*

That these cautions in establishing of Ceremonies (being obserued) such Ecclesiasticall Traditions as do no hurt vnto the faith, are so to be obserued, as they are deliuered of the auncients, neither ought the opposite custome of some, ouerthrow or preiudice the custome of other, *dist.* 12. *cap.* 4. *Illud.* out of *Hier. Epist.* 28. *ad Lucinum.* In the which Epistle hee concludeth also thus, *Vnaquæque prouincia abundet in sensu suo.* Touching Ceremonies, let euery Countrey abound in their owne sence, presupposing their former cau-

tion that therein they impaire not the faith.

That whatſoeuer is inioyned in any Church, which is, *Neque contra fidem, neque contra bonos mores*, neyther oppoſite againſt faith, neyther yet good manners, is to be holden as indifferent, and to be kept, according to their cuſtome with whom wee liue, *Auguſt. Epiſt.* 118. *cap.* 2. *Ianuar.*

That in matters whereof the Scripture hath determined no certainty, the cuſtome of Gods people is to be followed, *Auguſt. Epiſt.* 86.

That there is no rule or diſcipline better, or more fit for a graue and prudent Chriſtian, then to doe after that manner as he ſeeth to be performed in that church, to the which it falleth out that he ſhal come, *Aug. Epiſt.* 118. This is to be vnderſtood of ſuch Ceremonies, as before he ſaith are not contrary to faith nor manners, for of ſuch hee expreſly ſpeaketh, and then alſo he preſuppoſeth a true Church.

That into whatſoeuer Church a man ſhal come, he ought to obſerue the cuſtomes or Ceremonies which hee findeth there to be in vſe, if he will not giue ſcandall to others, neither receiue ſcandall from other. This was the counſell of *Ambroſe* to *Auguſtine*, on the behalfe of his mother *Monica*; *Ego verò* (ſaith *Auguſtine*) *de hâc ſententia etiam atque etiam cogitans ita ſemper habui, tanquam eam caleſti oraculo ſuſceperim, Epiſt.* 118. *cap.* 3.

That vpon occaſion of refuſall of theſe matters, *Cauendum eſt ne tempeſtate contentionis ſerenitas charitatis obnubiletur, Auguſt. Epiſt.* 86. The law of charity muſt moderate this controuerſie.

That if diſputation bee once admitted on the one ſide, from the diuers cuſtome of ſome Churches, to condemne others in theſe Ceremonies, there will ariſe *interminata luſtratio*, a boundleſſe ſtrugling or contention, which with toile of ianling will produce no concluſions of any certaine truth, *Auguſt. Epiſt.* 86.

That if on the other ſide, men do labour to ground their particular

particular Ceremonies on the authoritie of the Apostles: thence also commeth *interminabilis contentio generans lites, non finiens quæstiones*, an in determinable contention breeding strife, without deciding of the question, *Idem ibid.*

That it was most euidently opposite to faith, and to sound doctrine for Christians, about the vsing or not vsing of these things, to censure one another, in respect of their standing in true grace, by iudging one another to be vncleane, *August. Epist.* 119. *cap.* 20.

Thus of their doctrine: Now of their practise.

ALthough the teachers of diuers Churches, did vary very much in the iudgement & practise of diuers Ceremonies, as for example in the obseruation of fasting, some fasting one day, some two, some more, some fortie, as *Euseb.* 5. 24. as also in the celebration of the daies, as of the daie of Easter, some obseruing it on the Lords day (as the Westerne Churches did) some keeping it on the foureteenth of the moneth: both sides deriuing their practise from the Apostles, *Socrat.* 5. 22. yet for all this difference they were at vnitie one with another, thus writeth *Irenæus* to *Victor*, *Eusebius.* 5. 24. they were not at discord one with another, neither fell they out, *Socrat.* 5. 22. they varied not among themselues about these trifling matters, *Euseb.* 5. 24. they perswaded not one another vpon either side to practise other then they did, *Euseb.* 5. 24. they vsed not a word of discord about this matter, *ibid.* they did not euer excommunicate one another for this difference, *Euseb.* 5. 24. they did communicate on with another for all this difference, *Socrat.* 5. 22. they parted when they met one from another in peace, *Euseb.* 5. 24. they neuer deuided the Communion of the Church, neither brake they asunder the bonds of amitie, *Socrat.* 5. 22. nor depart from their mutuall Communion, *Sozom.* 7. 19. but all of them in their variety held fast the bond of loue and vnitie, *Euseb.* 5. 24. and the reason

is well added and expreſſed by *Sozom.* 7. 19. for they held it (quoth he) a friuolous thing and that deſeruerdly, for thoſe to be mutually ſeparated from the benefit of eithers Communion : *Qui in præcipuis religionis capitibus conſentirent*, which agreed in the chiefe and fundamentall points of religion : For neither (ſaith he) ſhall you finde the ſame traditions in all Churches alike in euery point, albeit they agree among themſelues : and to proue this hee ſetteth downe a multitude of differences, of diuers Churches, both of diſcipline and Ceremonies.

They ſharpely reproued ſuch, *Euſeb.* 5. 24. and bitterly inueighed againſt them, *Socrat.* 5. 22. as troubled the Church by attempting to compell other Churches from their owne auncient cuſtome to their practiſe, and for threatning them with excommunication, for not obeying their admonition, as before we noted.

They regarded not thoſe excommunications, neither obeyed they ſuch admonitions, but perſiſted in their courſe, and ſo proteſted openly that they would do, *Euſeb.* 5. 23. 25.

The Church of God in thoſe times, being placed among much chaffe and many tares, did tollerat many things (which for the time ſhe could not well amend) *& tamen quæ ſunt contra fidem* (ſaith *Auguſtine*) *vel bonam vitam non approbat, nec tacet, nec facit*, yet neither did ſhe appoue, conceale, nor practiſe any thing which is contrary to the faith, or good life, *Epiſt.* 119. *cap.* 20.

They held their Ceremonies not neceſſary, but alterable: for *Conſtantine* ſent *Oſius* Biſhop of Corduba, to make an vniformitie of obſeruing Eaſter, *Sozom.* 1. 15. but *Oſius* returned and could doe nothing therein, *cap.* 16. thereupon the Necene Councill was by *Conſtantine* gathered, wherein the matter of the Eaſterne controuerſie was ended, and all conformed in one order, *ibid.* namely to the order obſerued in the Weſterne part, *Theodoret. Hiſt. Eccleſi.* 1. 9. *fol.* 585.

They grieued and lamented to behold many perturbations of weake Chriſtians, to haue beene wrought, partly by the

the contentious obstinacy, partly by the superstitious timerousnesse, *quorundam fratrum*, of certaine brethren, which raised such contentious questions about Ceremonies, and matters of this nature, which were neither grounded on authoritie of holy Scripture, nor on the generall obseruation of the Church, nor were profitable for correction of life and maners in as much, as they thought nothing to be right, but that themselues did, *August. Epist.* 118. *cap.* 3.

They grieued exceedingly to see many holesome precepts of diuine Scripture to bee lesse regarded, and such aboundance of presumptuous euery where, that they would more sharpely reproue a man for the violating of a trifling Ceremonie, then they would reproue a man for drunkennesse *August. Epist.* 119. *cap.* 19.

There were many such inconueniences, which they durst not reproue more freely then they did, that they might auoid the offence and scandall, partly of certaine holy persons, and partly also of some other turbulent persons, *ibid.*

They practised the Ceremonies of euery Church, whereseoeuer they came, as they saw them there practised and vsed. so they were not opposite to faith and good maners: so did *Ambrose*, and so did *Augustine* and his mother *Monica*, at the perswasion of Saint *Ambrose*, *August. epist.* 86. & 119. *cap.* 3.

They perswaded euery Church to follow her owne custome, *Sozom.*

They perswaded euery Minister compassionately to correct, as much as in him did lye, whatsoeuer was amisse, and that hee could not amend, to beare it patiently, and with a tender and louing affection to grieue and mourne at it, *August. contra Parmen. lib.* 3. *cap.* 2.

They perswaded the members of the Church, euery one of them to obserue, as much as in them lie, the ceremonies & customes of the Church, wherin they did come or remaine, if they be not *contra fidē aut contra bonos mores, vt decet ecclesiā prudentē ac pacificū*, as becommeth a prudent and peaceable,

sonne

ſome of the Church, *Auguſt. Epiſt.* 118. *cap.* 5. 7. thus did *Ambroſe* teach and perſwade *Auguſtine*, telling him that he would teach him none other, then he practiſed himſelfe: *Et ſi melius noſſet, id potius obſeruaret*: herein alſo did *Auguſtine* and his mother reſt, this aduiſe they reuerenced as an Oracle, and practiſed the ſame; and thus the ſame Saint *Auguſtine* perſwaded others, as namely *Caſulan.* and *Ianuar.* to whom he wrote, *Epiſt.* 86. & 118. *c.* 3.

Laſtly, they taught vnto men the doctrine, and perſwaded them vnto the practiſe of their Chriſtian libertie, from all humane ordinances when by them it was endangered or queſtioned, as alſo in a caſe of neceſſitie, or of ſuperior reaſon, ſo *Spiridion* the B B. of Cyprus, when his gueſt hauing nothing elſe to eate, denied to eate Porke fleſh in the time of Lent, be cauſe hee was a Chriſtian; yea rather eate (quoth hee) becauſe thou art a Chriſtian, for that all things are cleane to the cleane. *Sozom. lib.* 1. *cap.* 11. *Hiſt. tripartit.* 1. 10. of the like nature is that of *Auguſtine* before alleadged, *Epiſt.* 119. *cap.* 20.

And ſo much of the iudgement and practiſe of the Primitiue Churches and fathers, out of the which I know it is not poſſible, that any man ſhould conclude the doctrine of the neceſſitie of ſuffering depriuation, for refuſing inconuenient Ceremonies; for my part, I ſuppoſe it clearely cruſhed and quelled, in the vniforme iudgement and practiſe of the Primitiue times. Neither truely doe I know, or haue euer read, or heard any thing much differing from this which is here ſet downe, not that I make their iudgement or practiſe the infallible rule of trueth, to ouerrule and guid my conſcience or the conſciences of others by, but it proueth the point in queſtion clearely, that namely the doctrine and practiſe of depriuation, is oppoſite to all the beſt iudgements, the moſt ſpirituall and Godly minded, yea the moſt eminent lights, and muſt ſanctified veſſels of Gods grace, after the times of the Apoſtles in the Primatiue Churches. Neither doe I thinke that there were any better

or

or many other then theſe to bee found, vnleſſe a man ſhould picke out the opinions of conuinced and condemned Heretikes and Schiſmatikes. And for my part ſince I perceiued this their vniforme conſent, I durſt not bee peremptory or refractorie in diſſenting therefrom, eſpecially perceiuing withall the conſenting harmony of all our later writers, and reformed Churches, to agree and iumpe with them, both in doctrine and in practiſe of theſe things, and in matters of this nature; which now in the next place, by the helpe of God, I will labour to make manifeſt.

Secondly therefore I will prooue the ſecond part of the aſſumption, namely, [that the doctrine and practiſe of leauing ones miniſterie by ſuffering depriuation for not conforming to the Ceremonies preſcribed, is oppoſite vnto the doctrine and practiſe of all true reformed Churches and teachers, or all claſſicall writers.]

That this point alſo may bee made euident, wee muſt conſider (as wee did before) two points: firſt of the eſtate of reformed Churches in reſpect of Ceremonies: Next, the iudgement, doctrine, and practiſe of the moſt excellent teachers and claſſicall writers of our time.

The former of theſe points will teach vs, that the eſtate of reformed Churches, in reſpect of inconuenient Ceremonies exceedeth ours, (ſuppoſing ours to bee inconuenient, as is pretended) in three points, euen in number, nature, and effect. For the Ceremonies of other reformed Churches, are for number more, and for their nature and effect much worſe, whereof the intelligent Reader may eaſily vnderſtand, in conſidering ſome of their particular Ceremonies, which I here ſet downe. *Point.* 1.

Touching Baptiſme.

THey doe vſe the ſigne of the Croſſe in the Daniſh and Lutheran Churches: *Heming. ſyntag.* 4. *lege Decalog.* §. 3. *fol.* 365.

They doe vſe exorciſme in Baptiſme: *planè Papiſtico more, ibid. Putæus lib. 2. exercit. 24. fol. 170. Lutherani exorciſmum cum ſignatione crucis defendunt, vt Muller. Leiſer.*

They permit allow and defend the Baptiſme of Women, *Colloqu. Mompelgart. fol. 499. Conrad. Schluſſelb. lib. 1. cap. 18 fol. 60.*

They vſe the old hallowed Fonts to baptize in *Berne*, and *Lanſanna*: *Beza in vita Caluini, anno* 1538. and euerie where.

They haue ſuch as vndertake for childrens education in Baptiſme, commonly called Godfathers, *Caluin. Ep.* 302. *fol.* 491. So in the Lowe Countries, as appeareth, *in Actis inferioris Germaniæ, M. Can.* 41. *anno* 1581. *apud Sculting. Anachr. Hierarch. lib.* 9.

Touching the Lords Supper.

THey vſe kneeling at the Communion in all the Lutheran Churches, *Harmon. confeſſ. Bohem.* §. 14. *fol.* 120 and that is the more dangerous, becauſe of their doctrine of conſubſtantiation.

They vſe the Wafer cake, as the Papiſts doe, in the Church of Geneua, *Bez. in vita Caluin.*

They giue it in priuate, and vnto the ſicke, *Schluſelb. lib. 1. cap.* 30. *fol.* 161, 162. *Harm. confeſſ.* §. 16. *Witenberg. fol.* 197. Yea, they gaue it vnto onely two, *ibid.* §. 14. *fol.* 146.

They retaine the name of *Miſſa*, the Maſſe, *Harm. confeſſ.* §. 14. *fol.* 107. *Auguſtan.*

They keepe none backe from the Communion, be they neuer ſo ſcandalous of life, in the Churches of *Heluetia, in libello de ritibus Eccleſ. Tigur. fol.* 16.

The miniſters doe put in the Bread and Wine into the mouthes of the Communicants, *ibid. fol.* 15.

Touching

Touching the holy Scripture.

THey make the Epistle to the Hebrewes, and that of *Iames*, and the second and third of *Iohn*, and *Iude*, with the Apocalyps, to be either Apocryphals, or at least of more doubtful authority then other parts of Scripture in the Lutheran Churches; *Chemnit. Enchir. fol. 63. propositiones Marpurg. tom. 1. Hunnij. fol. 3. tom. 2. Winkelman. fol. 5. Lælius de verbo Dei propos. 22. fol. 113. propos. 22. 130.* Solom. Gesner. compend. de Script. fol. 11.

They reade the Scriptures after the forme of Epistles and Gospels in the Churches of the Lutherans, Heluetians, Nassouians, Countie Palatines, as appeareth by the Epistle of *Luther, Melancthon. Heming. Gualt. Oleuian. Textor.* So *Harm. confess. §. 1. fol. 9. Bohem. lib. de ritibus Eccles. Tigur. fol. 4.*

They reade publikely the Apocryphal Books of Scripture in the Church.

Touching prayer and Leturgie.

THey retaine the forme of their Leturgie like vnto the Masse booke, *Harm. confess. §. 14. fol. 127. Augustan. fol. 131. ibid.* Looke the Booke *de ritibus Eccl. Tigur. fol. 12, 13, 15, 16.* they haue the Angelicall Hymne, Gospels, *gloria Patri, gloria tibi Domine* after the Gospel, &c.

They haue sundry prayers and Hymnes in the Latine tongue, *Harm. confess. §. 14. fol. 127. Aug.*

They haue the vse of Waxe candles in the Lutheran and Danish Churches, *Heming. syntag. 4. lex. Decal. §. 33. fol. 365. Simlerus de vita Bulling. fol. 34.*

They vse the Surplesse, *Heming. ibid. Simler. ibid.*

They vse no singing of Psalmes in some Churches of *Heluetia, in lib. de ritibus Eccle. Tigur. fol. 9. b.*

They suffer and doe vse priuate prayers at burials, *ibid. fol. 27. a. b.*

Touching Churches.

THeir old Churches idolatrouſly abuſed, ſtanding East and Weſt, with the Chancell, and in forme of a Croſſe retained euery where.

They retaine Images in their Churches, and maintaine a lawfull vſe of them, *Colloq. Mompelg. fol.* 390,403,404. *Schluſſeb. Theolog. Calu. li.* 1. *cap.* 10. *fol.* 35.36. *Eckhard. Faſc. quæſt. cap.* 8. *queſt.* 3. *Heming. ſyntag* 4. *lex Decal.* §. 33. *fol.* 365. *Siml. b. ſup.*

They retaine Altars, in ſtead of the Communion Table, ſo placed in the Church, as are the idolatrous altars of the Papiſts, *Colloqu. Mompelgart. fol.* 424. 425. In the Lutheran Churches, and alſo in the Church of *Berne. Ibid. Heming. ſyntag.* 4. *lex decal.* §. 33. *fol.* 365. They retaine the vſe of Organs in the Church and other muſicall inſtruments, *Colloq. Mompelg. fol.* 391. 409.

Touching diſcipline.

Simler. in vit. Bulling. fol. 35,36. Heming. enchirid. claſſ 3. cap. 10. ord. Eccle. fol. 348. Idem. Syntag. tit. gubernat. Eccl. §. 15,16, 17. fol. 228.

THey haue Dioceſan Biſhops and Archbiſhops in Denmarke, and ſuperintendants, and euen Abbots in Germany among the Lutherans, *Melancht. conſil. part.* 1. *fol.* 95,96,225,276,610. *Harm. confeſ.* §. 17. *fol. Auguſtan.* Some Biſhops of France conuerted from Popery, retained their place and office ſtill by common conſent of the French Church, *Caluin. Epiſt.* 373. *fol.* 646,647,648. So *Martyr. Loc. com. ad finem, inter Ep. fol.* 1143. *Beza.*

They haue no vſe at all of excommunication in the Churches of Countie Palatine *Heluetia*, of *Witenberg*, & *Mompelgart. Eraſt. de excommunica. fol.* 356,382. *Vrſin catech. part.* 2. *qu.* 83,84. *fol.* 620. *Caluin. Epiſt.* 166,170,366. neither ruling Elders, *T. C. his admonit. fol.* 83,84.

They haue holy dayes of Chriſt his Natiuitie, Paſſion, Reſurrection, Pentecoſt, &c. in the Heluetian Churches, *lib.*

de

de ritib. Eccl. Tigur. fol. 4 In the Churches of the Low-countries. Browniſt 2. Letters to *Iunius*, in the Churches of *Denmarke*, *Heming. Syntagm.* 4 *lex Decal.* 22. 24. 25. *fol.* 363. 364. Alſo in the Church of *Berne*, *Aretius Problem. loc.* 99. *fal.* 289.

They haue holidaies conſecrated to the memoriall of the Virgin *Mary*, the twelue Apoſtles, S. *Paul*, S. *Iohn* Baptiſt, S. *Stephen*, *Innocents*, Saint *Michael*, Al Saints, as appeareth in the Epiſtles which are before alleadged, alſo *Heming. vbi ſup. Harm. confeſſ.* §. 19. *fol.* 176. *Bohem.*

Their Miniſters are called by them, *Sacerdotes* Prieſts, as are the Popiſh Maſſ-prieſts *Harm. confeſſ. Bohem.* §. 11. *fol.* 47. *& fol.* 4. 62. *Aug. Item.* §. 13. *fol.* 93. *Bohem. Heming. ſyntag.* 4. *lex Decal.* §. 11. *fol.* 43. albeit otherwiſe the *Tigurines* diſclaime this name being taken in the worſer ſence *Harm. confeſſ.* §. 11. *fol.* 38.

They haue Deacons not Collectors for the poore, but a degree to the Miniſtry and an aſſiſtant to him: yea ſupplying the place of a Miniſter in his abſence. *Harm. confeſſ.* 11. *fol.* 47. *lib.* 2. *de ritibus Eccle. Tigur. fol.* 7. *&* 16.

Their Miniſters in the *Heluetian* Churches doe play the Deacons, and gather contributions for the poore, *lib. de ritibus. Eccleſ. Tigur. fol.* 22.

They practiſe and maintaine *auricular* confeſſion and priuate abſolution *Harm confeſſ.* §. 8 *fol.* 142. 143. *Bohem* § *ibid fol.* 147. 150. *Auguſt.* || *ibid fol.* 154. *Saxon.* || *ibid. fol* 160. *Wittenberg. ſchluſſelb. Theol. Caluiniſt. lib.* 1. *cap.* 19. *fol.* 6. 9. *Simlerus in vita Bullingeri. fol.* 34. calleth it *priuatam quandam confeſſionem parum a Papiſtica differentem*: yet looke *Zepper. de Sacram. cap.* 35. *fol.* 787. 798.

They allow and practiſe a kind of preaching and abſolution of repentant ſinners by women, in the abſence of the miniſter among the Lutherans, *Colloqu. Mompelg. fol.* 499.

And thus wee ſee in part the eſtate of reformed Chnrches

in reſpect of ceremonies, Not that hereby I doe goe about to iuſtifie theſe Ceremonies which they doe practiſe, but thinking and profeſſing many of them rather moſt fit to be aboliſhed in many reſpects, and the Churches of Chriſt to be reduced ſo much as is poſſible to Apoſtolicall ſimplicity. ||As neither doe I vtterly condemne their practiſe of theſe things, as knowing that there may bee iuſt and many occaſions for Churches to retaine inconuenient ceremonies, and that by the examples of the very Apoſtles, yet here wee may ſee how farre more iuſtifiable our Churches eſtate is which (to ſpeake the truth) hath fewer, and thoſe more conuenient and decent ceremonies, then many other reformed Churches, whoſe ceremonies are more lyable to exception then ours, whether we reſpect the number, or the nature, or the euill effect of the ſaid ceremonies. Now it followeth that we conſider of the iudgement, and practiſe of the moſt excellent teachers and claſſicall writers of our reformed Churches; who excelling in the greateſt meaſure of knowledge, ſanctification, power, & bleſſing, were made the marueilous and mighty inſtruments of God in this latter age, to propagate the euerlaſting Goſpell to the Church and to reueale, and ruinat the kingdome of Antichriſt. Firſt of their iudgement touching ceremonies in generall appeareth to be this that followeth.

|| Non damnamus veteres illos qui morem hunc ſeruârunt; habuerunt enim graues pro ratione illorum temporum cauſas. Chemnit. Exam. part. 2. fol. 102.

Firſt touching the Fathers, albeit they doe teſtifie their diſlike of the want of heedfullneſſe, with abundance of curioſity, æmulation and of Zeale, with ſome Lacke of knowledge for their iniunction ſtrict defending and multiplying of ceremonies in ſundry of the Fathers, as may further appeare, *Caluin. Inſtit. lib. 4. cap* 10. *ſect.* 18. *Beza confeſſ. de eccleſ. cap.* 5. §. 20. *fol.* 129. *Idem Epiſt.* 8. *fol.* 71. 72. 73. *P.* Martyr *Loc. claſſ.* 2. *cap.* 5. §. 20. *Zanch. de redempt. lib.* 1. *cap.* 5. *fol.* 366. *b & c* || yet they all generally approue of the fore alleadged doctrine and practiſe of the Fathers concerning the ceremonies namely:

They iuſtify *Irenæus* for reproouing *Victor*, and condemne

demne *Victor* for cenſuring other Churches for the difference in ſuch trifles. Alſo they commend the ſaying of *Irenæus*: That the difference of faſting doeth not diſſolue the conſent of faith, *Caluin. inſt.* 4. 7. 7. *Idem Epiſtola* 118. *fol.* 215. *Zanch. confeſſ. cap.* 24. §. 10. *fol.* 207.. *Idem compend. Loc.* 16. *fol.* 654. *Harm. confeſſ.* § 16. *fol.* 176. *Heluet. Poſter. Beza. Epiſt.* 8. *fol.* 71. calleth the meſſage of *Irenæus* to *Victor*, *inſignis Epiſtola*. Looke alſo *Polanus Symphonia, Cathol. cap.* 47. *fol.* 1212. *Zepper. Polit Eccleſ. lib.* 1. *cap.* 11. *fol.* 74. *Idem de Sacrament. cap.* 13. *fol.* 329. *Paræus in Rom.* 14. *Dub.* 4. *fol.* 1203.

They commend the iudgement and ſaying of *Socrates*: That the Apoſtles left no ordinance of Ceremonies in writing: That theſe things were left by them free for euery Church: That no Religion doeth obſerue the ſame Rites: That they who agree in the faith, doe differ in their Rites among themſelues, *Harm. confeſſ.* § 16. *Heluet. Poſter. fol.* 176. *& ibid. Auguſtan. fol.* 187. 191 Where they alleadge the ſaying of *Socrates* out of *Tripartit. Hiſt.* 9. 38. *Harm. confeſſ.* §. 17. *Heluet. Poſter. fol.* 211. *Zanch. Compend. Loc.* 16. *fol.* 654. *Zepper. Polit. Eccleſ. lib.* 1. *cap.* 11. *fol.* 74.

They commend the practiſe of *Polycarp* with *Anicetus, Pius, Higinnus, Teleſphorus*, and *Xiſt*: who as *Grinæus* noteth in his note on *Euſebius* 5. 23. *Propter adiaphora non mouebant certamina.*

They commend the doctrine of Ceremonies contained in *Auguſtine*, and of *Ambroſe*, alleaged by him, *Epiſt.* 86. 118. 119. before alleadged, *Harm. confeſſ.* §. 16. *fol.* 187. 189. *Auguſt. Caluin. Inſtit.* 4. 10. § 13. 14. 19. *Peter* Martyr *Loc. Claſſ.* 2. *cap.* 4. § 39. *fol.* 203. and *Claſſ.* 4. *c.* 4. §. 4. *fol.* 7. *Sadeel de verbo Dei Scripto, cap.* 5. *fol.* 32. *Regula* 4. *Ibid. fol.* 34. *Obi.* 9. *Aretius Problem. cap.* 83. *de adiaph. fol.* 267. *Paræus in Rom.* 14. *Dub.* 4. *fol.* 1203. *Quibus de rebus in genere vehementer probamus atq; amplectimur vtramq; Epiſtolam Auguſtini ad Ianuar.* ſaith *Zanchius confeſſ. cap.* 24. § 15. *fol.* 211. and *cap.* 25. §. 30. *fol.* 251. yea they doe ſpecially commend the

practiſe

practiſe of that councill which was giuen by *Ambroſe* to *Aug.* Namely that all men ought to faſhion themſelues for ceremonies according to the cuſtome of the church, wherof they are, or whereto they come; So as thoſe ceremonies be not againſt faith or good manners, *Zanch de operibus redempt. cap.* 10. *fol.* 188. 6. *& cap.* 19. *fol.* 696. *item Danæus Iſag. part.* 3. *lib.* 4 *cap.* 18. *fol.* 410.

They allow of the doctrine of *Hierom*: *ad Lucin. Epiſt.* That the conſtitutions of euery Church are to be kept, and obſerued which doe not hurt vnto the faith, *Sadeel de verbo Dei Script. cap.* 5. *Regula.* 4. *fol.* 32. *Zanch. compend. Loc.* 16. *fol.* 655. *Polanus. Symphon. Catholike, cap.* 49. *Theſſ.* 4. *fol.* 1239. and of this ſaying alſo of his in place, *In his rebus abundet quæuis in ſenſu ſuo P. Martyr Loc. Claſ.* 4. *cap.* 4. §. 4. *fol.* 711.

They doe partly excuſe, and partly commend and allow the ceremonies, vſed by the Fathers, and mentioned in *Tertullian Zanch. in Eph.* 5. *fol.* 448.

They giue a probable and a commendable reaſon of the Fathers ſtudious commending of traditions & Eccleſiaſticall rites, *vt vias omnes ſchiſmaticis obſtruerent, Sadeel. de verb Dei Script. cap.* 5. *fol.* 32.

They commend the ſaying of *Pope Leo* 9. *& Nicholas* the firſt, that the rites and cuſtomes which are diuerſified according to the circumſtances of the place and time, doe neither hurt the vnity of the Church, neither the Saluation of beleeuers, *Harm. confeſſ.* §. 16. *fol.* 191. *Auguſt. &* §. 17. *fol.* 215. *Bohem.* taken out of *Decret. part.* 1. *Diſt.* 12. *cap.* 3. *ſcit ſancta.*

They perſwade and enforce the doctrine of *Auguſtine* againſt the *Donatiſts cont Parmen.* 2. 1. and 3. 1. 2. that if priuat perſõs do perceiue the corruptions of the Church to be but ſlackly reformed, they muſt not therefore preſently depart from the church: or if the paſtors themſelues cannot reforme all abuſes and corruptions as they would themſelues, they muſt not therefore caſt off their Miniſtery or (*inuſitatâ aſperitate*) with extraordinary harſhnes and eagernes trouble the whole

whole Church, because the life of Church discipline stands in this, to retaine the vnitie of the spirit in the bond of peace: and therefore out of *Cyprian* they doe exhort, *Miserecorditer igitur corripiat homo quod potest quod autem non potest patienter ferat, & cum dilectione gemat atque lugeat, Caluin. inst. 4. 12. 11.*

Next, let vs see their owne vniforme and intire doctrine and iudgement of those things, thus they teach.

That all Churches should labor, as much as possible may be, to Apostolicall simplicitie and paucitie of Ceremonies, which they iudge the safest, purest, and the best, *Pet. Martyr. loc. com. inter Epist. fol. 1086. Hoopero & fol. 1125. amic. in Angl. Beza confess. de Eccle. cap. 5. §. 20. fol. 129. Zanch. confess. cap. 25. §. 30. fol. 249. Caluin. Epist. 303. fol. 497. Bucer. script. Anglican. fol. 705. Resp. ad literas, Iocun. Hooperi. de re vestiaria. Zepper. de Sacrament, cap. 13. fol. 32.*

That Iesus Christ would not prescribe the particulars of externall discipline and ceremonies what we should follow: for that hee foresawe that these things depended vpon the condition of the times, neither did he iudge one forme to agree to all ages, & therfore in this case the Church must run vnto the generall rule of the Word, namely of order, decency, and edification: of the which rules determination, charity must be the moderator, in adding, altering, abrogating, *Caluin inst. 4. 10. 30. Bucer. vbi superius, fol. 708. Hoopero.*

That albeit the Apostolical doctrine be exactly perfect, to the which we may neither derogate, neither adde any thing: yet in rites and ceremonies of the Church it is otherwise, for that the Apostles themselues could not set downe at the beginning what was expedient for the Church heerein: and therefore did of necessitie proceed by little and little. And that euen in their times the same rites or ceremonies were not vsed in all Churches: and againe, that many ceremonies in their times in vse, were afterwards abolished, *Beza Epist. 8. fol. 71.*

That there must needes bee some certaine forme of rites

and orders in all Churches: and thoſe eſtabliſhed by lawes, elſe the Church muſt of neceſſitie bee weakened, and diſſolued, and that it would proue the mother of contention and confuſion to ſuffer euery man to doe as hee liſt himſelfe, *Caluin. inſt.* 4. 10. 27. 31.

That the ſame ceremonies, rites and orders cannot poſſibly, nor ought to be the ſame in all places, or in all Chriſtian aſſemblies, *Harm. confeſſ.* §. 16. *fol.* 187. 191. *Auguſtan.* 11. *ibid.* §. 17. *fol.* 214. *Heluet. poſter. Zepper. de Sacram. cap.* 13. *fol.* 328.

That ceremonies are alterable and to be diſpoſed, according to the circumſtances of places, times and perſons: ſome externall rites are profitable to ſome places, others more auailable for other places, *Zanch. de operibus Redempt. cap.* 19. *fol.* 695. *Zepper. de polit. lib.* 1. *cap.* 11. *fol.* 73. 74.

That all true Churches haue libertie left vnto them of God to ordaine and eſtabliſh, and to command ſuch ceremonies and traditions, in their nature not euill, but indifferent, as they ſhall perceiue and iudge to bee fitteſt for the edification of the Church, and furtherance of the Goſpell, which therefore are to bee left free to euery Church, to make their choice as they ſhall perceiue and iudge to be fitteſt: To this end *Bucer. ſcript. Anglican. Hoopero de re veſtiaria. Idem in Epiſt. Ioan. Alaſco. Zanch. de redemp. cap.* 19. *fol.* 696. *Polani Symphon. cathol. cap.* 49. *theſ.* 4. *fol.* 1234 *Whitaker. controuer.* 3. *de concil. qu.* 1. *cap.* 3. *fol.* 18. *Zepper. polit. Eccle. l.* 1. *c.* 11. *fol.* 73.

Alexander. Aleſius in Proœm. ad lib. ordinat. Angl. Bucer fol. 374 375. Polanus Syntag. Theol. lib. 9. cap. 29. fol. 4078. Canon 6.

That albeit in the manner of gouerning the Church, churches muſt not turne aſide in any point that Chriſt hath ſpecially ordained: yet this doth not hinder, but that there may bee certaine *inſtituta ordinances* in euery particular place, *pro ut commodum viſum fuerit*, as ſhal ſeeme moſt commodious, *Harm. confeſſ.* §. 17. *fol.* 216. *Gallic.*

That *B Bs.* may ordaine with the conſent of the Church canons, or iniunctions of daies, feaſts, reading Sermons for edifica-

edification and instruction of the true faith in Christ, *Har. confess. §. 17. fol. 229. Witemborg.*

That men must not immoderately contend, that rites and ceremonies bee in euery Church the same, and obserued euery where after the same manner: But they should bee most carefull of this, that these ceremonies bee not repugnant to Gods Word. But that they may bee by our vttermost indeuors so ordered, as that they may further order an edification in the Church. *P. Martyr. loc. class. 2. cap. 4. §. 34. fol. 203. Zanch. confess. cap. 25. §. 30. fol. 250. 251.* That vnitie of ceremonies in all Churches, albeit as much as may bee should bee laboured for, yet it is not necessary, but for the diuersitie of places and diuers respects and reason of the time, it is profitable to haue diuers rites in diuers Churches, *Zanch. Confessio. Scriptu. 24. §. 15. fol. 21.*

That diuersitie of Ceremonies in diuers Churches doth serue to testifie the Christian libertie, and doth greatly conduce to teach and manifest the true doctrine and iudgement of ceremonies, namely that all men may by this diuersitie vnderstand, that those things which are not deliuered in the holy Scripture are not necessary to saluation: but may bee altered according, as the time and circumstance of edification doth require, *Harm. confess. §. fol. 194. Witemberg. P. Martyr. loc. clas. 2. cap. 4. §. 39. fol. 203. Zepper. polit. Eccles. 1. 11. fol. 74.*

That the externall vse of things indifferent, must be guided and moderated by the rule of charitie or loue: which is the end of the law and bond of perfection: Wherefore ceremonies must be squared to the edification & vnity of the Church, *Caluin. in act. 15. 28. fol. 235. Idem. Inst. 4. 10. 30. Alesius vbi supra. fol. 375.*

That the Lawe of Loue or of charitie teacheth men to obserue thinges in their nature indifferent (though in their vse in sundrie respects inconuenient) for the sake of weake brethren to preuent their scandall:

or hinderance of the Goſpell and hurt of the Church, *Piſcator in act.* 15. 20. *obſeruat.* in which reſpect the vſe of ſuch Ceremonies may be neceſſary not alway and euery where, but neceſſary for the peace of the Church, *Piſcat. ibidem in ſcholijs act.* 15.28. *Caluin. in act.* 15.28.

That one Church muſt not condemne another, for the diuers obſeruation of indifferent things: as it came to paſſe in the Primitiue Church (*ingenti malo*) with incredible miſchiefe, about the obſeruation of Eaſter and faſting, *Bucan. loc.* 33. *qu.* 14. *fol.* 384.

That the Church of God, is euery congregation which worſhips God according to his Word, albeit there bee great diſſimilitude of Ceremonies: The true Church of God is diſtinguiſhed by doctrine and worſhip, and not by Ceremonies [hee citeth *Ambroſe* and *Auguſtine*] *Hemming. Syntag. in* 4. *Decal. legem.* §. 29. 30. 31. 32. 33. 34. *fol.* 364. 365.

That to the true vnitie of the Church, it is ſufficient to conſent in the doctrine and adminiſtration of the Sacraments. Neither is it neceſſarie that humane traditions or rites ordained of men, ſhould bee euerie where alike, *Harm. confeſſ.* 10. *fol.* 19. *Auguſt. Aleſius vt ſup.*

That the vnitie of the Church, it reſteth not in externall rites and Ceremonies, but rather in the truth and in the vnity of the Catholike faith the briefe of which Catholike faith is the Apoſtles Creed. Hence among the ancients there was diuers varieties of rites, but ſuch as was free: by which difference no man euer thought the Eccleſiaſticall vnitie to bee diſſolued. Wherefore the true agreement of the Church ſtandeth in doctrines and in the true preaching of the Goſpell, and in the rites expreſſy deliuered by Chriſt, *Harm. Confeſſ.* §. 10. *folio* 8. *Heluet. poſter.*

That it is a generall rule, that men muſt not contend about indifferent things, that the vnitie of the Churches ſhould be thereby broken, *Zanch. de redempt. c.* 19. *in* 4 *præcept.*

cept. fol. 696. Neither the peace thereof troubled, *Zepper. de sacram. cap.* 13. *fol.* 314.

That if different rites bee found in diuers Churches, no man may thereby thinke that they are at dissention, *Harm. confess.* §. 17. *fol.* 20. *Heluet. Posteriorís*: so that they agree in the summe of doctrine, *Beza Epist.* 1. *fol.* 7.

That the diuersitie of rites, is no sufficient cause why we should separate from any Church, seeing the Church hath alwaies varied in rites, according to the diuersitie of places and of times, *Aretius loc.* 57. *fol.* 177. He citeth *Augustine*, and approueth *Irenæus* his reprouing of *Victor*, *Bulling Deca.* 5. *serm.* 2. *fol.* 360. 361.

That it is not lawfull for any man, *vllâ de causâ*, for any cause to make separation from the Church of Christ: that is as much to say; as in which, at least sound and sincere doctrine is retained, in the which standeth, *incolumitas pietatis*, the safetie of piety, & where the vse of the Sacraments ordained of God is preserued: and they are Schismatikes that separate, and that therein they do sinne, *Beza Epist.* 24. *fol.* 148. No not although there be sundry errours and corruptions in doctrine, manners, externall policy, ceremonies, *Morneus de Eccles. lib.* 2. *fol.* 32. *Zanch. confess. cap.* 24. §. 10. *fol.* 207. *Idem in Philipians*, 1. 25. 26. *fol.* 45. 46. *Daneus, Isagog. part.* 3. *cap.* 13. *fol.* 148. *Bucan. loc.* 41. *Qu.* 22 *fol.* 505. *& qu.* 25. *ibid.*

That contentions and strifes about things indifferent, as rites and ceremonies, are such as before are mentioned in particular, to haue beene in the Primitiue Churches, must not be raised in the Church, *Polanus symphon. cathol. cap.* 49. *thes.* 4. *fol.* 1234. *& cap.* 47. *thes.* 1. *fol.* 1212. *& cap.* 48. *thes.* 2. *fol.* 1227. *Idem syntag. lib.* 9. *cap.* 29. *fol.* 4078. *Zanch. de redemp. cap.* 19. *fol.* 696.

That if there bee found any not pernitious dissimilitude of rites and ceremonies, no man ought to be offended, or to take scandall thereby, or for this cause to reproach or to harme others, or to bee the authour of Schisme or faction

ſeeing the forme of Eccleſiaſticall conſtitution, was neuer heretofore one and the ſame, neither yet is to this day, *Har. confeſſ.* § 17. *fol.* 215. *Heluet. poſter.*

That thoſe perſons doe grieuouſly ſinne, who for indifferent Ceremonies for the Churches edification, do trouble the Churches, or condemne other Princes, Magiſtrates, and Churches, for that it is oppoſite both to pietie and charitie. *Zanch. de redemp. cap.* 19. *fol.* 697.

That where there is a certaine forme of Ceremonies for the Churches edification ordained and receiued, there vnitie in thoſe Ceremonies muſt be retained of euery one, and the Eccleſiaſticall order muſt not be troubled, or interrupted, according to that of the Apoſtle, 1. Cor. 14.40. *Zanch. confeſſ. cap.* 24. §. 15. *fol.* 211.

That in Ceremonies of indifferent nature, ſuch as faſting, &c. euery faithfull perſon (to auoid the giuing of offence) is to follow the cuſtome of the Church wherein hee is, or to which hee commeth, *Polan. ſymphon. cathol. cap.* 47. *theſ.* 7. *fol.* 1226.

That becauſe wee are men, and doe liue amongſt men in the Church, it is not meete that in humaine manners, rites and traditions wee ſhould bee found froward. Let diuine things bee obſerued as diuine, and humane as humane, ſo long as with a free and pure conſcience they may bee kept, *Muſculus Loc. part.* 2. *de tradit.* §. 6. *fol.* 31.

That if any perſon wrangle, and will bee more wiſe then he ought againſt a common eſtabliſhed order, let him looke how hee can giue a reaſon, of his frowardneſſe to God, howbeit the ſaying of *Paul* ſhould ſatisfie vs, 1. Cor. 11.16. wee haue no ſuch cuſtome, neither the Churches of God, *Caluin. inſtit.* 4. 10. 31.

That things otherwiſe in themſelues indifferent, doe after a ſort change or alter their nature, when they are either commanded or forbidden by any lawfull authoritie, *Bez. Epiſt.* 24. *fol.* 143.

That albeit Chriſtian libertie hath taken away the yoke of

of the Law Ceremoniall, and in ſteed thereof it is not lawfull for any mortall creature to lay or impoſe any other yoke: yet the too licentious vſe of things indifferent, is by Gods word reſtrained; both in generall by the law of charitie, whereby wee are commanded to doe nothing which may ſcandalize our neighbour, or omit any thing which may edifie him, ſo farre as in our calling wee may; as alſo in ſpeciall by the politicke, or Eccleſiaſticall conſtitution, ſo farre as the Churches gouerners vnder God doe iudge it profitable to the Commonwealth or Church, and thereupon frameth a law, *Beza Epiſt. 24. fol.* 143.

That ſuch conſtitutions doe binde the conſcience, in as much as no man *ſciens & prudens rebellandi animo*, witting and knowing with a minde of diſobeying, or in caſe of ſcandall may without ſinne doe that which is ſo forbidden, or omit that which is ſo commanded, *Beza Epiſt. 24. fol.* 143. *Caluin. inſtitu.* 4. 10. 31. *Harm. confeſſ.* §. 17. *fol.* 230. 231. *Sweu. ibid. fol.* 218. 224. *Auguſtan.*

And whereas it might bee here obiected, that theſe writers doe ſpeake of Ceremonies rightly eſtabliſhed, thus much they farther teach in generall;

That the Word and Sacraments are not adminiſtred rightly and exactly, *ſecundum* κατάρτισμα, as altogether agreeing with the preſcript of the Lord, no not in all the world; yet albeit they be not adminiſtred according to that exact rule, and by reaſon of our frailtie cannot bee ſodainely reformed, yet may they bee ſo performed, that they may be pleaſing vnto God, and healthfull to the Church, yet ſo as the defect ſhould bee lamented and acknowledged; which point if it bee not granted, there will bee no pure or true Church in all the world, *Vrſinus catech. part.* 2. *ad quæſ.* 84. *fol.* 620.

That albeit many euill things do goe along and be done, yet theſe things are done by ſuch as hinder reformation, and by the diſobedient; not by ſuch as wiſh and ſue for amendment: *For bleſſed are they who hunger and thirſt after righteouſneſſe,*

righteouſneſſe, Matth. 5. 6. (that is) which doe deſire good things to be done in the Church, which if they be not done it is not their fault, they may in that caſe retaine a good conſcience, *Vrſinus ibid. fol.* 618.

That euery Ceremonie, or tradition haue ſome certaine cauſes, for which, and ſome certaine end to which they be ordained, and therefore euery Ceremonie muſt bee ſo obſerued of the faithfull, that the obſeruation thereof may anſwere to the reaſons, and may bee aimed to the fulfilling of the end. And ſeeing there is a diuerſe reaſon of traditions, ſome ſeruing to faith ſome to pietie, ſome to charitie and concord, others to diſcipline of manners and ſanctitie of life: the people of God, muſt bee inſtructed by the diligence of Miniſters, and vnderſtand how they may apply themſelues to euery of them, with fit and competent obſeruation, *Muſcu. Loc. part.* 2. *de traditionibus* § 6. *fol.* 31.

That if any man hath ſo profited in Chriſts religion, that himſelfe can receaue either no profite, or very ſmall from any on tradition: yet if this tradition bee ſo fitted as that it may ſerue for edification vnto the vnskilfull multitude, hee ought to obſerue that Ceremonie with that ſtudy of charitie, whereby ſuch as are perfect, are debters to the more imperfect, ſo farre forth that they harme them not by their example in thoſe things wherein they are bound, in the whole ſtudy of their life to profit them, *Muſculus ibid.*

That when men vnder the colour of the ſtudy of perfection cannot indure any imperfection, either in the body or members of the Church; then are they admoniſhed that the diuell attempteth to puffe them vp with pride, and to ſeduce them with hypocriſie, *Caluin aduerſus Anabaptiſt. art.*

That where the foundation remaines entire, albeit there remaine behind ſome ſtubble error, or corruption in doctrine, externall policie, manners, or Ceremonies: there we may

may, and ought bee preſent at Sermons, and receiue the Sacraments, and exerciſe, or hold charitie and peace with our brethren, yet ſo as making manifeſt our more ſound doctrine, and perſwaſion of theſe corruptions, and farther to ſignifie that for theſe corruptions, wee will make no ſchiſme, *Zanch. in Philip.* 1. *fol.* 37. *Idem confeſſ. cap.* 24. §. 10. *fol.* 207. *Mornæus de eccleſia cap.* 20. *fol.* 32. and in reſpect of corruptios it were to be wiſhed indeed that the church were pure and without ſpot, yet if it be not, we muſt vſe patience, elſe it is ineuitable, that wee muſt needes make a priuate ſchiſme, which is moſt diligently to bee auoided of euery Chriſtian man. Wherefore thoſe errors for which a man ſhall ſeparate from the Church, in which he is baptiſed and is conuerſant, muſt not be of any other ſort, but onely ſuch as ouerthrow, and violate the very ſubſtance of faith, and articles of the faith, either directly and clearely, or in ſence and conſequence: *Danæus Iſagog. part.* 3. *cap.* 13. *fol.* 148. *Bucanus Loc.* 41. *qu.* 22.

That there are many things which are not to bee approued in the Church, which are not worthy of contention, *Caluin. Epiſt.* 51. *fol.* 100.

That there may and ought many things to be tollerated, which yet are not rightly commanded, *Beza Epiſt.* 12. *fol.* 98.

By tollerating them alſo, we meane practiſing, Beza Epiſt. 8.

That many things muſt of vs be tollerated, which is not in our power to reforme, *Caluin. Epiſt.* 148. *fol.* 254.

That albeit men muſt endeauour to purge the Church of corruptions, which ſprung vp out of ſuperſtition, yet this exception muſt go along, that certaine things although they bee not to bee approued, yet muſt bee borne with all, *Caluin. Epiſt.* 305. *fol.* 504. to *Iohn Knox.*

That ſome rites and Ceremonies, albeit not neceſſary are yet to bee tollerated, or borne withall for concords ſake, *Beza Epiſt.* 8. *fol.* 70.

That as the maners of doting parents ſo the cuſtoms, of our vnaduiſed country muſt bee endured: yea the ſeruitude

which is without impietie, and that in matters of leſſer nature [in the Church] muſt bee borne withall, *Harm. confeſſ.* §. 11. *fol.* 860. *Melanctho concil. Thelog. part.* 2. *fol.* 107. and that there is euer ſome kinde of ſeruitude of the Church, more milde ſomewhere, ſomewhere more hard: howbeit more or leſſe, there is euer ſome, *Malanch. ibid. fol.* 92.

And thus we ſee their iudgement and doctrine concerning Ceremonies in generall. Now let vs ſee the generall practiſe of the Churches in theſe points: Thus they ſpeake thereof,

Albeit our Churches doe not equally obſerue all Rites and Cerimonies with other Churches, a matter which both cannot, neither yet is neceſſary to be done, that namely in all places of Chriſtian aſſemblies, one and the ſelfe ſame Ceremonies ſhould bee vſed, yet doe they not impugne or oppoſe themſelues to any good and godly conſtitutions: Neither are they ſo minded, that they would raiſe vp any diſſentions for the cauſe of Cerimonies, albeit ſome of them might be iudged not very needfull: ſo as they be not found oppoſite to God, and to his worſhip and glory, and to the true iuſtifying faith in Ieſus Chriſt, *Harm. confeſſ.* §. 17. *fol.* 214. *Bohem.*

We the reformed Churches of theſe dayes, hauing diuerſitie of Rites in the celebration of the Lords Supper, and in ſome other things: yet in doctrine and faith we doe not diſſent, neither is the vnitie and ſocietie of our Churches rent or diuided thereby: But euer the Churches haue in theſe Rites, as in things indifferent, vſed liberty: That which we (the reformed Churches) at this day do alſo vſe, || *Harm. confeſſ.* §. 17. *fol.* 211. *Heluet. Poſter.*

So much for the iudgment and practiſe of the Churches, and of our claſsicall writers, concerning Ceremonies in generall: Now alſo we will conſider of them in particular: wherein we will giue notice of foure points. Firſt of the iudgment & cenſure of our claſsicall writers, touching theſe Ceremonies

Ceremonies which are prescribed in our Church, and the like, and their aduice to others touching the practise thereof, especially in a case of Depriuation. Secondly the vse and practise of these ceremonies, by the most excellent and worthy persons in this case. Thirdly, the reasons moouing them vnto this iudgement, practise, and aduice. And lastly, the obiections against these things, especially in the case of Depriuation answered by them.

Touching their iudgement and censure of our Ceremonies, I find them in a threefold difference. For some of them doe approue sundry of our controuersed Ceremonies as fit and commendable. Some againe do iudge of many of them as of things indifferent, to bee vsed or not vsed, euen as the Church shall thinke fittest for it selfe. And lastly, some there be who account them as things in many respects vnlawfull and inconuenient: but yet in respect of greater inconueniences, (and namely of Depriuation) doe holde them tolerable and excusable: which difference if any man be desirous to make vse of, he may discerne it in the reading and obseruing of them seuerally.

In the iudgement, censure, and aduice of the godly learned touching our Ceremonies, we may obserue first, what they thought in generall of the Common prayer Booke of our Church, and of the Ceremonies therein contained. Secondly what they thought concerning them in the seuerall particulars, which are vsually excepted against.

Touching the Common prayer Booke in generall.

BVcer: In perusing the Common prayer Booke of the Church of England, wherin he was set a worke by Bishop *Cranmer* I gaue God thanks who had giuen you to reforme these ceremonies vnto that purity: I haue not found any thing in the Ceremonies of that leturgie, which is not taken out of the word of God, or at least is opposit therto, if it be fauourably taken or construed on the better part. I

For (I confeſſe) there want not ſome few matters, which if they be not * fairely taken, may ſeeme not altogether to agree vnto the word of God. *Script. Angl. fol.* 456. *Præfac. ad cenſur.*

* *candidè.*

II. *Caluin*: In the Engliſh Leturgie, or booke of Common prayer which you deſcribe I perceiue ſundry * tolerable vnfitneſſes: In which two words I expreſſe thus much that there was not that purity therein contained, which were to be wiſhed; which blemiſhes at the firſt day of reformation could not be corrected. Wherein ſeeing there is conteined no manifeſt impiety, theſe things therfore ought to be borne with for a ſeaſon, *Ep.* 200. *fol.* 336. and a little after to the Engliſh exiles at *Frankeford*, which deſired reformation of the Engliſh Leturgie, hee giueth this aduiſe: *Vos vltra modum rigidos eſſe nolim, Epiſt.* 200. *fol.* 336. Of the which aduice of his he thus ſpeaketh, *in Epiſt.* 228. *fol.* 374. *in Anglorum controuerſia moderationem tenui cuius me non pœnitet. & in Epiſt.* 206. *fol.* 342. hee perſwadeth one part to incline themſelues to all poſſible moderation, and is diſpleaſed with the other part, that nothing by them was yeelded or mitigated.

* *tolerabiles ineptias.* Looke the diſcourſe of the troubles at Frankford *fol.* 28. wherin is ſhewed, that *Knox*, *Whitingham*, and others, deſcribed the Engliſh Leturgie: to which deſcription this was the anſwer of *Caluin*, as appeareth there *fol.* 34, 35

III. *Martyr. loc. com. inter Epiſt. fol.* 1127. *amico in Angliam:* For mine owne part, I wiſh that all things may bee done *ſimpliciſſimè*, moſt free from humane mixtures, in the worſhip of God. Yet when I thinke with my ſelfe, that if peace betweene the Saxon Churches and ours, might be obtained, there would follow no ſeparation for ſuch matters as theſe Ceremonies.

IV. *Alexander Aleſius*, a worthy Scot, of great account and note, *in Proem.* before his Tranſlation of the Common prayer Booke, *in Script. Anglican. Buceri. fol.* 373. commendeth the performance of it by our Countrey-men exceedingly, with their great diligence and care therein, and calleth it, *Preclariſſimum & diuinum factum*, in conſtituting and ordering the Church of Chriſt, according to that Booke, & further declareth that the vertue and

and pietie of English men in this matter, would reioyce many mindes, and bee an help to the endeuors of others in the like, and that it was euident that the enemies of the trueth, were very sorry of the good successe, and progresse herein. Also hee complaineth with *Gregory* of some, *Vt cõmotis studijs contentio semper irritet aliquorum indignationem, vtq; nimio ardore interdum admodum peccetur, dum nemo minus videri altero, ac potius solus sapere vult, fit vt non necessarijs quæstionibus, & disputationibus necessariarum rerum cognitio negligatur*: further he sheweth this contention of brethren about this booke, to come of the diuell, who failing one way, seeketh another to mischiefe the Church, hee complaineth of some, *Aliquam diuisionis occasionem arripientibus, non iam nulli, & vocabula, & penissyllabas expendendo verbis tantùm litigant, reipsa si placidè exquiratur futuri concordes.* Of the common prayer booke it selfe, he saith: *Hic liber & per se vtilis futura lectio ipsius quàm plurimis & hoc tempore diuinitus oblatus esse videatur, ibid. fol.* 375.

Cranmer Martyr: In his purgation of slanders against him: V. If the Queenes highnesse will graunt thereunto, I with Maister *Peter* Martyr, and other foure or fiue which I shall chuse, will by Gods grace take vpon vs to defend, not onely the common prayers of the Church, the ministration of the Sacraments, and other rites and Ceremonies: but also all the doctrine and religion, set out by our said Soueraigne Lord King *Edward* the sixt, to be more pure and according to Gods word, then any other that hath beene in England these 1000. yeeres, so that Gods word may bee iudge, *Acts & mon. fol.* 1465.

Bishop *Ridley*: When Bishop *Grindall* from beyound Sea wrote to him (in prison being condemned to bee burned) concerning *Knox* his peremptory and violent exceptions, against our booke of Common prayer (which was euen misliked by *Caluin* himselfe, *Epist. fol.*) answered by writing thus. Alas that brother *Knox* could not beare with our booke of Common prayer, in matter against which al-

though I grant a man (as hee is) of wit and learning may finde apparant reaſons, yet I ſuppoſe hee cannot ſoundly by the word of God, to diſproue any thing in it, *Act. & mon.*

VII. Doctor *Taylor* Martyr: There was after that ſet forth by the moſt innocent King *Edward* (for whom God be praiſed euerlaſtingly) the whole Church ſeruice with great deliberation, and by the aduiſe of the beſt learned men of the Realme, and authoriſed by the whole Parliament, and receaued and publiſhed gladly by the whole Realme, which booke was neuer reformed but once; and yet by that reformation it was ſo fully perfected, according to the rules of our Chriſtian religion in euery behalfe, that no Chriſtian conſcience could bee offended with any thing therein contained, I meane of that booke reformed, *Act. & mon. fol.* 1521.

VIII. Exiles at Franckeford: Among them was great diuiſion and diſſention, about the vſing of the Common prayer booke of England, one part refuſing it as *Iohn Knox, William Whittingham, Chriſtopher Goodman, Dauid Whitehead, Miles Couerdale, Iohn Fox, Anthonie Gilby, &c.* The other part ſtanding for it, which alſo were reuerend perſons, as *Thomas Leauer, Iohn Iewell, Iohn Mullins, Iohn Parckhuſt, Lawrence Humphry, Iames Pilkington, Alexander Nowell, Iames Haddon, Edwin Sands, Edmund Grindall* and others: Looke the diſcourſe of the troubles at Franckeford, *fol.* 16. 23. 19. Which diſſentions cauſed them to ſeeke the iudgements of other churches, and their teachers, as of *Caluin, Beza Bullinger. fol.* 25. 199.

Alſo *Robert Horne, Thomas Leauer, Io. Mullins, Tho. Bentham, W. Cole, Io. Parckhuſt, Lawrence Humphry, &c.* were all fully determined to vſe none other, then the order laſt taken in the Church of England, Diſcourſe *fol.* 16. 223. The ſame order of ſeruice concerning religion, which was in England laſt ſet forth by King *Edward, fol.* 10.

Alſo *Iames Haddon, Edwin Sands, Edmund Grindall, Chriſtopher Goodman*, &c. not doubting or diſtruſting their good

conformitie

conformitie and ready deſires in reducing the Engliſh Church now begun there, to it former perfection it had in England, leaſt by much altering the ſame wee ſhould ſeeme to condemne the chiefe authours thereof: whereas they now ſuffer, ſo are they not ready to confirme that fact with the price of their bloud, &c. *fol.* 22.23.

They alſo at *Franckford* (writing to them at *Zurick* exiled alſo, diſſenting from them about our Ceremonies:) Thought not that any godly men would ſtand to the death in defence of thoſe Ceremonies, which, as the booke ſpecified, vpon iuſt occaſions may be altered, accounting it an argument that they are ſlenderly taught, which for a Ceremony will refuſe ſuch a ſingular benefit, as to ioyne with the Church. Maſter *Fox* was one of the ſeuenteene that ſubſcribed to this Letter.

Alſo after all thoſe ſtirres vpon the point of their returne into England, after Queene *Maries* death, *Iames Pilkington*, *Io. Mullins*, *Henry Carow*, *Alexander Nowell*, &c. writing an anſwere to *Io. Knox*, *Chriſtopher Goodman*, *Miles Couerdale*, *Anthony Gilby*, *Willi. Whittingham*, *W. Williams*, &c. We purpoſe not (as wee truſt theſe ſhall be no cauſe) to enter into contention with you. For Ceremonies to contend (where it ſhall lye neither in your hands or ours to appoint what they ſhall bee, but in ſuch mens wiſedomes as ſhall be appointed to the diuiſing of the ſame, and withall receiued by common conſent of the Parliament) it ſhall be to ſmall purpoſe but wee truſt that both true religion ſhall be reſtored, and that we ſhall not be burthened with vnprofitable Ceremonies, and therefore as we purpoſe to ſubmit our ſelues to ſuch orders as ſhalbe eſtabliſhed by authoritie, being not of themſelues wicked, ſo wee would wiſh you willingly to doe the ſame. For whereas all the reformed Churches differ among themſelues in diuers Ceremonies, and yet agree in the vnitie of doctrine, we ſee no inconuenience if wee vſe ſome Ceremonies diuers from them, for that wee agree in the chiefe points of your Religion, &c.

Diſcourſe

Diſcourſe of troubles at *Franck. fol.* 189.

IX. *B B. Iewell*: Wee are come as neere as poſſibly wee could to the Church of the Apoſtles, and of the olde Catholike Biſhops and Fathers, which Church wee know was ſound and perfect, and (as *Tertullian* termeth it) a pure Virgin, ſpotted with no Idolatry, nor with any fundamentall or euident errour. And beſides that, wee haue aymed not onely our doctrine, but our Sacraments alſo, and forme of our publike Prayers after the patterne of their rites and ordinances, *Apolog. fol.* 170.

X. Maſter *Deering* againſt *Harding*: Our Seruice is good and godly, euery title grounded on holy Scriptures; and with what face doe you call it darkeneſſe? ſure with the ſame that the Prophecies of the holy Ghoſt were ſometimes called dreames, the doctrine of the Apoſtles Hereſie, and our Sauiour Chriſt a Samaritane. As *Elias* ſaide to the Prieſts of *Baal*, Let vs take either our Bullockes (namely their Maſſe booke, and our booke of Common Praier) and lay the pieces on our Altars, and on which God ſendeth fire, let that bee the light---a little before---O Maſter *Harding* turne to your writings, examine your authorities, conſider your counſells apply your examples, looke if any line bee blamable in your ſeruice Booke, and take hold of your aduantage; I thinke Maſter *Iewell* will accept it as an Article.

This was their iudgement of our Ceremonies in generall, which how oppoſite it is vnto the doctrine, of ſuffering depriuation, for not conforming to them, I neede not ſay, no not to men of a contrary iudgement: wee will diſcend vnto the iudgement of the particulars.

Touching the Surpleſſe.

M*Elanchthon & Benhagius*, in the territories of Marques *Albertus*, the Prince and court required the Paſtors, to embrace and follow the whole booke of the *Auguſtane* confeſ-

confeſſion: refuſall thereof was made (*pio conſenſu*) by the godly agreement of the Nobilitie, or Gentry, of the Citizens and Paſtors. The Court hereupon runneth on another deliberation, propoſing Articles which alter not the doctrine, and the Leturgie, but thruſt vpon them more Ceremonies, which yet howſoeuer may well enough bee borne, adding withall a threatning, that they who will not follow this preſcription ſhould depart; albeit many Paſtors had rather haue departed then yeld to ſuch condition; yet the Churches requeſted that they might not bee forſaken. In ſuch a ſtrait what councell ſhould bee giuen? ſome more forward affirme, that it were good the Court were frighted with ſome terrible writing, with the feare of ſedition, and with this ſcarcrow to repreſſe and hinder farther alteration.

There be many cauſes why wee would not giue any ſuch aduice: Neither would wee haue the Churches forſaken, as it came to paſſe in Sweuia, where in many Churches there remaineth either no Miniſter, or a Wolfe, which bring in againe impious doctrine and falſe worſhips. That it may euidently appeare that we wilfully diſſent not from the Papiſts our aduerſaries, wee contend about great matters, in the which the euidence of trueth doeth conuince the more ſound, euen among the aduerſaries: that we iudge to be more profitable, then to wrangle about a Surpleſſe or the like matter, where wiſe men will exclaime againſt vs, that wee withſtand and diſobey authoritie, and nouriſh diſſentions with a fooliſh frowardneſſe, *Concil. Melanth. part.* 2. *fol.* 90. 91.

Againe, we perſwade not that (by the vſe of theſe Ceremonies, as the Surpleſſe) the Churches ſhould be troubled, neither are wee (which thus perſwade in this caſe to conformitie) in leſſe griefe and perill then they who ſtand againſt it. But where new burdens are impoſed, wee thinke fit that it bee iudged, whether Churches bee to bee left to Woolues, or ſolitude and vtter ouerthrow of them to bee

admitted: or elſe whether ſeruitude (of vſing theſe preſcribed Ceremonies) bee to bee endured. For neither would we haue any impious Ceremonies to bee receiued, neither the Churches to bee forſaken, without moſt weightie reaſons, as it is written, Not forſaking the fellowſhip, &c. *ibid. fol.92.*

Againe *Melanæthon:* Surely I could haue wiſhed in theſe great occaſions, that theſe Churches had by no alteration or impoſition of theſe Ceremonies (ſuch as Surpleſſe, &c.) bin troubled. But I cõfeſſe, I perſwaded the Franck. Church and other, that they would not forſake the Churches for ſuch ſeruitude, which without impietie may bee ſuſtained. *Miricus* out cries, that rather deſolation ſhould be made in the Church, and that Princes are to bee frighted with the terror of inſurrection. For my part I will be author of no ſuch ſower aduice: And for our part it is euident, that wee endure farre more heauie and hard burdens in our places, then is a linnen garment, &c. *fol.*106.

Againe *Melanæthon*: I perſwaded that deſolation ſhould not be made in the Church for the refuſing of a linnen garment, or matters of the like nature, *ibid. fol.*108.

Bucer: I am perſwaded that godly men may vſe theſe garments godly, *In Script. Anglican. Cenſur. fol.*458.

Againe: To the queſtion mooued by Biſhop *Cranmer* to him, Whether the Miniſters of the Church of England might vſe the Surpleſſe preſcribed by the Magiſtrate: After he had put in this caueat, that his anſwer cõcerned only ſuch as were true and faithfull Preachers of Gods word, anſwereth, that hee iudged thoſe Miniſters who are ſuch in the Engliſh Church, might by the grace of God vſe theſe garments, if ſo withall they did preach the whole trueth, and perfect deteſtation of the Antichriſt of Rome; and teach withall that their meaning is not hereby to eſtabliſh any Antichriſtian corruption; that the Miniſters by them are nothing more holy then other men, neither the more effectuall to pleaſe God; neither that they thereby intend to

reuolue

reuolue Aharonicall garments, but onely in obedience to the King his Maiestie, and those with whom God hath left authoritie to determine of externall Rites of the Church (yet according to Gods word) and further, that they doe it to auoid the scandall of troubling the publike order and agreement: and last of all, testifying to godly men, that euery creature of God is good, and therefore all Christians may vse such things godly, howsoeuer others haue impiously abused them, *Idem ibid. in Epistol. ad Cranmer. fol.682.*

Againe, I can by no meanes affirme these garments by Antichrists abuse to bee so defiled, that they are not to bee permitted to any Church; notwithstanding that, that Church knoweth and worshippeth Christ, and withall knoweth and practiseth the Christian libertie of all things. Neither doe I see any Scripture whereby I may defend this condemnation of the good creature of God, *Ibid. in Respons. ad literas Hooperi, de re vestiariâ, fol.707.* To make it (*impium per se*) an euill thing in nature for a man to vse these garments in Gods seruice in any respect, I see no Scripture to permit or affirme so much, *ibid. fol.709.§.*

Againe, I verely (as I haue confessed vnto you, and declared to our Countreymen) had rather that no kind of vesture, which the Papists vsed, were reteined amongst vs, for the more full detestation of the Antichristian Priesthood, for plainer aduouching of Christian libertie, for the auoyding of dangerous contention among the Brethren: Yet I cannot be brought by any Scriptures (as farre as to see hitherto) to denie that the true Ministers of Christ his Church may vse without superstition, and to a certaine edification of faith in Christ, any of those vestures which the Antichristians abused, *Idem in Epist. Io. Alasco*, at the ende of the examination, a booke so named and written in answere of a booke called the vnfolding of the Popes attire.

Againe I know very many Ministers of Christ, most godly men, who haue vsed godly these vestures, and at this

day doe vſe them: So that I dare not for this cauſe aſcribe vnto them any fault at all, much leſſe ſo hainous a fault, as communicating with Antichriſt: For the which fault wee may vtterly refuſe to communicate with them in Chriſt, *Ibid.*

Peter Martyr: Seeing theſe garments are things indifferent, and in themſelues good, they neither make any man godly nor wicked; yet (as you alſo thinke) I iudge it rather expedient that theſe garments and other things of that kind be remooued, when conueniently they may, that matters of the Church may much more ſimply bee perfourmed, *Loc.com.ad finem inter Epiſt. Amico. fol.* 1085.

Againe, the reaſons by you (Biſhop *Hooper*) alleadged, perſwade me not to holde the vſe of theſe garments to bee pernitious, or in their nature contrary to the word of God, which I ſuppoſe to be altogether indifferent; being not ignorant of this, that things indifferent may ſometimes be vſed and ſometimes ſhould bee remooued, *Ibid. Hoopero. fol.* 1086.

Againe, albeit I doe but ſlenderly approue theſe of garments, yet I perceiue ſomtimes, that ſome indifferent things albeit troubleſome and burdenſome, yet muſt needs bee borne with, thus farre foorth as wee cannot doe otherwiſe: leſt if it be contended more bitterly then it ought to be, it prooue to be an hinderance vnto the Goſpel, and by our vehement contention we teach thoſe things to be impious, which in their nature are indifferent, *Ibidem.*

Againe, ſurely to mee it ſhould bee farre more pleaſing, (as I haue often teſtified) that wee might onely doe thoſe things which Chriſt himſelfe practiſed and deliuered to his Apoſtles: Howbeit if ſome indifferent things be added, ſuch as the Surpleſſe, I would not haue men too eagerly to contend about this matter, eſpecially when we ſee thoſe by whom the light of the Goſpel is much furthered in England, and may yet more bee furthered, to oppoſe themſelues to vs heerein, *Ibid. fol.* 1085.

Againe

Againe, First I exhort that you withdraw not your selfe from your calling, (to the Bishopricke:) which is offered you, in regard of the wonderfull penury of able Ministers: Whence this mischiefe will come; that if you that are the pillars of the Church pull backe, and refuse to execute the Ecclesiasticall affaires both the Churches will bee distitute of faithfull Pastours, and you shall giue roome to Wolues and Antichrists after. Concerning the square Cappe and externall Apparrell of Bishops, I suppose that it ought not much to bee disputed of; seeing it is free from superstition; and may haue a ciuill reason, especially in this Kingdome of England: Touching the holy Garments as they call them, I wonder that they bee so strictly retained: For I wish that all things in Gods worship may be perfourmed with greatest simplicitie: Howbeit when I thinke with my selfe that if reconcilement in points of doctrine might be made betweene the Saxon Churches and ours, there would be no separation for such garments as these: For albeit wee like them not a whit, yet wee would beare with their vse among them, and gratulate our selues, that wee haue abolish'd them: Wherefore you may lawfully vse these garments either in preaching, or in administring the Lords Supper: yet so as you proceed to speake and teach against the inconuenience in the vse of them, *Idem. ibid. fol.* 1127. *amico in Angliam.*

Caluin of Bishop *Hooper*: As I commend his constancy in refusing vnction and annealing, so I had rather that hee had not so exceedingly contended (*de pileo & veste linea*) about the square Cap and Surplesse, *Epist.* 120. *fol.* 217.

Againe, to *Melancth:* To that you say the *Magdeburg* Ministers doe moue brawles about a linnen garment onely: I see not whereto such brawles of theirs did appertaine or tend: a little before; It may be some will vrge some things, & as in contentions it came to passe, will odiously ventilate some ceremonies, wherein there is not so much euill as they pretend, *Epist.* 17. *fol.* 213.

Alſo, although at firſt *Caluin* being demanded his iudgement, *de rebus adiaphoris*, of things indifferent in the Saxon Churches, ſuch as Surpleſſe, &c. did freely manifeſt his iudgement, and admoniſh *Melancthon* whom ſome accuſed as to ſoft and too remiſſe (for hee perſwaded to conformitie, rather then to ſuffer depriuation, *vt ſuperius*) yet ſaith *Beza* they accuſed him *immerito quidem*, very vndeſeruedly, as afterwards *Caluin* knew more thorowly. For then it was not known with what intention that euill ſpirit, and whole troope of Flaccians (which perſwaded rather to be depriued then conforme) which after occaſioned ſo many tumults, and now ſaith *Beza* at this time doth hinder the worke of God againſt the Papiſts, with that impudency and fury, as if he had beene hired with large ſummes vnto it by the Pope of *Rome*, *Beza in vit. Calvin. anno.* 1540.

Beza: But if any man demand, whether nothing at all of thoſe things which are indifferent in themſelues, may bee retained, at leaſt for the ſake of the weake, and whether I thinke the miniſtry rather to be forſaken, then to vſe or obſerue any ſuch Ceremonies, eſpecially if this caueat be alſo added; That theſe things are brought in, or tolerated to this houre, not properly to tie mens conſciences, but for other not trifling reaſons: I anſwere that it appeareth not to me, that the Churches ought to be forſaken for Surpleſſes, or Caps, or any other the like thing which is truely indifferent, *Epiſt. 8. fol. 77. Grindallo.*

Againe, But our Brethren demaund of vs, What iudge you that wee ſhould doe in this caſe, vpon whom theſe inconuenient Ceremonies are impoſed? We anſwere; Heere needeth a diſtinction: For the condition of Miniſters and people is different, beſides ſundry may and ought to bee tolerated, which are not rightly commanded. Therefore firſt I anſwere, albeit in our iudgement theſe ceremonies are not rightly commaunded. Therefore firſt I anſwere; Seeing theſe Ceremonies are not of the kinde of thoſe things which are impious in themſelues, they ſeeme not vnto vs of

ſo

so great moment as that therefore the Pastors should rather forsake their ministry then weare those garments, or that the flockes should omit and leaue the publike food of their soules, then heare their Pastors, being arraied in such attire. And these things which they cannot reforme or alter, let them rather endure and beare withall, then by forsaking of their Churches to giue way to greater and more dangerous euils, so yeelding to the will of Satan seeking heerein nothing else, *Idem. Epist.* 12. *fol.* 98. 99. This Letter is set downe & translated in the discourse of the troubles at *Frankford*, *fol.* 211. and subscribed vnto by diuers Ministers, among whom are these; *Theodorus Beza*, *Nicol. Colladonus*, *Simon Goulartius*, *Franciscus Port.* *Henricus Stephanus*, &c.

Bullinger and *Gualter*: If you weare a Cap or a peculiar kinde of apparel, as a ciuill and politicke thing, it smelleth neither of Iudaisme nor Monachisme. For these will seeme to separate themselues from the ciuill & common life, and account a meritorious deed in the wearing of a peculiar garment. If in case any of the people be perswaded that these things sauour of Papisme, Monachisme, or Iudaisme, let them be told the contrary and perfectly instructed therein: And if so be through the importunate crying out hereon before the people by some men many be disquieted in their conscience; set them beware which so doe, that they bring not greater yokes on their owne neckes and prouoke the Queenes Maiesty, and bring many faithfull Ministers in such daunger as they cannot ridde themselues againe. In an Epist. sent into England by them to M^r. *N.* and Mr *M.* It is cited in *Whitgift* his defence *fol.* 277. They presse the vse thereof in the Primatiue Churches, *Idid. fol.* 288.

Zanch. Touching the forme of garments, which Ministers ought to vse publikely, either in the execution of their Ministery, our iudgement is that about these things wee must not so contend, that for this cause the peace of the Churches should be troubled, *Confes. cap.* 25. §. 30. *fol.* 249.

Againe, albeit seeing Christ neither his Apostles did not forbid,

forbid, that any man ſhould take other garments, then the vſuall, honeſt graue and cleane garment, *Liberum eſt per ſe vti, vel non vti aliis veſtibus*: and albeit it be a free thing, and be accounted among matters indifferent, yet for ſignification it rather ſhould become a Miniſter in the adminiſtration of the Sacrament to vſe a linnen then a wollen garment: for that that colour is an embleme of innocencie and ſanctitie, hence in the Apocalyps, white garments are giuen to the Saints, *Idem de operibus Redem. lib. 1. cap. 16. fol.* 445.

Heming. I would not haue priuate perſons to alter any thing in Ceremonies ordained, and approued of our Magiſtrates by graue, and waighty reaſons and authoritie: neither ought a moſt exact reaſon of euery particular Ceremonie be enquired, ſo long as they ſauour not of manifeſt ſuperſtition and impietie: neither doe we iudge Ceremonies to bee of that moment, that for them ſchiſme ſhould bee moued in the Church, [hee nameth there among other Ceremonies the Surpleſſe] let the ſincerity of doctrine bee retained, as alſo the pure worſhip of God; let other things ſerue partly to the peace of the Church, partly to the infirmity of men, and let vs leaue theſe things to the wiſedome of gouerners, and let them determine of theſe matters, *Syntag. in* 4. *Legem. Decalogi.* §. 29. 30. 31. 32. 33. 34. *fol.* 365.

Againe, It is indifferent in nature to celebrate or performe holy things, as Baptiſme and the Lords Supper, in a white and linnen garment: howbeit if the vſe bee not free but be reſerued (*ſuperſtitionis gratia*) for ſuperſtition, it cannot be any longer accounted among things indifferent, for then as in a caſe of confeſſion of the trueth, they leaue to be indifferent, *Idem Enchiridion Tit. de adiaph. cap. 16. claſ.* 3. *fol.* 375.

Polanus moues a queſtion whether a Miniſter of the reformed Church, when hee ſpeaketh in the pew or pulpet, ought not to put on a linen grament, which they call a Surpleſſe vpon his vſuall attire? To which he anſwereth thus,

Liberum

Liberum videtur vti vel non vti in Sacris veſte linea: then hee ſheweth that in the time of *Hieron.* the cuſtome was in the Church that ſuch as did adminiſter the Sacraments, did were a linnen garment in the act of practiſe, citing the ſaid, *Hier. contra Pelag. l.* 1. thus ſpeaking, *quæ ſunt rogo inimicitiæ contra Deum, ſi Epiſcopus Presbyter, Diaconus, & reliquis ordo Eccleſiaſticus in adminiſtratione ſacrificiorum, candidâ veſte proceſſerit*, yet hee inclineth to the remouing of theſe graments out of the Church.

But further he demandeth and putteth caſe, that if in any reformed Church, the vſe of a Surpleſſe may not be omitted without the feare of ſchiſme, or incroaching of heretickes, what ſhall a Miniſter doe then? He anſwereth, In that caſe it is better for a man to weare a Surpleſſe, as an adiaphorall or indifferent thing, then by the obſtinate refuſall thereof, to ſtirre vp ſchiſme to interrupt the courſe of true doctrine, and to giue occaſion vnto heretickes of poſſeſſing the Church, which hee confirmeth by the example of *Paul*, which circumciſed *Timothy* for the Iewes ſake, becauſe they all knew that his father was a Græcian, Act. 16. 3. howbeit if God grant a full reformation vnto any Church, ſo as that with Idolatry it ſelfe, all inſtruments and helps thereof bee vtterly baniſhed, by ſo much the more is the grace of God to bee acknowledged, celebrated, and preſerued, *in Ezech. cap.* 44. *fol.* 807.

Zepperus: Although he teſtifie his diſlike of the ſuperſtitious hiſtrionicall, and corrupt vſe of the Surpleſſe among the Papiſts, calling it an Aharonicall garment, whereof there is no vſe, but aduiſeth men to vſe ſuch a ſimple and decent garment in the worſhips of God, as may ſeeme moſt honeſt or agreeable to euery Country or place; and that from the example of Chriſt, the Apoſtles and Primitiue Church: yet hee confeſſeth that *Chriſoſtome Homil.* 83. *in Mat. & Hieron. lib.* 1. *contra Pelag.* doe make mention of a white garment, which the Miniſters in thoſe dayes vſed without ſuperſtition, in token and admoniſhment of lea-

ding an honeſt life, *De politia Eccleſ. lib. 1. cap. 12. fol. 19.*

M. *Cartwright*: Touching the point whether a Miniſter ſhould weare it, although it be inconuenient: the trueth is, that I dare not bee authour to any to forſake his Paſtorall charge for the inconuenience thereof: Conſidering that this charge, being an abſolute commaundement of the Lord, ought not to bee layd aſide for a ſimple inconuenience, or vncomelineſſe of a thing, which in the owne nature is indifferent. After, if the Prince vpon the declaration of the inconuenience of ſuch Ceremonies, and humble ſute for releaſe of them, will nothing looſe of the cord of this ſeruitude, for my part, I ſee no better way, then with admonition of the weake, that they bee not offended, and prayer vnto God to ſtrengthen them thereunto, to keepe on the courſe of feeding the flocke committed to them in the end of his ſecond Replie, *fol.* 262, 263.

Touching the ſigne of the Croſſe.

Signe of the Croſſe neither indecent nor vnprofitable.

Bucer: This ſigne of the Croſſe, both in reſpect that it is of moſt ancient vſe in the Church, as alſo that it is (*ad modum ſimplex & præſentis admonitionis crucis Chriſti*;) A Ceremonie of much ſimplicitie, and of preſent admonition of the Croſſe of Chriſt: I doe hold it *nec indecens, nec inutile*, neither indeecnt, nor vnprofitable. With this condition, that in the vſe thereof it bee purely vnderſtoode, and Religiouſly receiued, without the addition of any ſuperſtition or bondage of the element, or common cuſtome. *In Script. Anglican. Cenſur. cap. 12. fol.* 479.

Not Idolatrous in it ſelfe

Not of that moment to ſuffer depriuation.

Beza: Seeing theſe things (the ſigne of the Croſſe & other things) are not *perſe Idololatrica*, Idolatrous in their owne nature, we thinke of theſe things, as wee did of the Ceremonies going before, *fol.* 100. and what was that, namely (*ſ fol.* 98.) that it ſeemeth not a matter of that moment, that for it Paſtors ſhould leaue rather their charge, then vſe (this ſigne) or that the Flockes ſhould let alone the

the publike foode of their soules, then heare their Pastors vsing this signe.

Againe: Touching the Crosse, what shall I say, admit there was a time wherin there was some vse of this Signe, in opposition to the cotemners of Christ crucified. Admit also that it was willingly, and of long time vsed by Christians for the externall profession of the true Religion. After: Yet I know, that some renouncing the adoration of the Crosse, retaine the vse of this Signe [*vtantur igitur ipsi sicuti par est sua libertate,*] let them therefore vse their libertie as is meet; wee in the French Churches for sundry necessary causes may not tolerate it, *Beza contra Baldwin.*

Heming: Some are offended with our Ceremonies (in the Denmarke Churches, and crie out that they are popish: they say we haue (*Sacerdotes*) Priests, Altars, Surplesses, Cãdles, Images, Exorcismes (*signationes Crucis*) signings with the signe of the crosse, (*plane Papistico more*) meerly after the Popish fashion. To those men I answere, the true Church is distinguished from the false by doctrine and worship, and not by Ceremonies, *Quæ per se adiaphora sunt*; which are in themselues indifferent. Neither doe we iudge indifferent Ceremonies to be of that moment, as that Schismes should bee mooued for them in the Church. Let the sinceritie of doctrine bee retained; let other matters (ceremoniall and circumstantiall) serue partly for the peace and quiet of the Church, and partly to the infirmitie of men, *Syntag. ad 4. legem Decalogi.* § 33, 34. *fol.* 365. Also, *in commentar. super 1. cap. Ioan.* hee sayth, *Minime improbo signum Crucis.*

Of it selfe indifferent.

Zanch: Other sort of Traditions there are, not necessarily to be retained in the Church, albeit very ancient, and mentioned of the Primitiue Fathers: As that a Christian ought to arme his forehead with the signe of the Crosse, as also to fast on Fridayes, and Saturndayes. For albeit they may bee vsed, *si absque superstitione exerceantur*, if their vse bee without superstition: yet they binde not the conscience, *Compend. Relig. loc. 16. De tradit. Eccles. fast. fol. 654.*

It may be vsed.

Againe, If we diligently conſider the things which are reported of the ſigne of the Croſſe, wee ſhall finde that many things were fabulous, other matters fained of the Diuel, other vſes thereof true, but not to the confirmation of ſuperſtions: others alſo of that quality which in thoſe Primitiue times indeede, when as they were not as yet turned into ſuperſtition, *Tolerari potuerunt, & verò fuerunt laude digna*, might bee tolerated, nay they were worthy of commendation: yet from which vſes of this ſigne, for the preſent wee muſt wholly abſtaine for the danger of ſuperſtition. Other vſes in a word there were of this ſigne: *Quæ tolerari etiam nunc poſſunt, cum nihil in tali crucis vſu inſit periculi:* which may be tolerated euen now in the Church, ſeeing in ſuch vſe of the croſſe there is no peril, *De redempt. l. 1. cap. 15. fol. 367.* After he ſheweth that the Primitiue had the ſigne of the Croſſe in the forehead, to teſtifie that they were not aſhamed of the Crucifix: which was *cauſa præcipua eaque non improbanda*, The chiefe cauſe mouing them to vſe it, and that not to be diſliked, *Ibid.*

In ſome caſe tolerable.

Polanus: The ſigne of the Croſſe might haue beene vſed of the holy Fathers without ſinne, ſo farre forth as it was a free and open teſtimony of the confident confeſſion of Chriſtians concerning Chriſt crucified, albeit he acknowledgeth that it was with good right aboliſhed out of many reformed Churches, becauſe it was Idolatrouſly abuſed by the Papiſts, and that all true worſhippers might know, that God is to bee ſerued by them in ſpirit and truth, *In Ezech. cap. 9. v. 4. fol. 258.*

Zepperus acknowledgeth the practiſe of the ſigne of the Croſſe to haue been an vſuall and ancient cuſtome of Chriſtians in the Primitiue Church, and maketh apology and good conſtruction of the holy Fathers vſe thereof, namely, that they vſed it not ſuperſtitiouſly as the Papiſts do, but to teſtifie their truſt and confidence in the croſſe, that is, in the paſſion and death of Chriſt, as the Iewes in Egypt did, which ſigned the doore poſt of their houſes, not as if the blood

blood of the Lambe had any power to preſerue them from the deſtroyer, but becauſe it was a type of the blood and Croſſe of Chriſt, though otherwiſe he diſlike the vſe thereof in Baptiſme, becauſe not commanded of God. but hath been abuſed by the Papiſts to Idolatry: yet hereby he ſheweth, as alſo do the reſt of our claſſicall Writers, that the vſe of this ſigne is not a thing ſimply and in nature euill, *de Sacrament. cap.* 16. *fol.* 357. 358. *& de politia Eccleſ. l.* 1. *c.* 10. *fol.* 57. 58.

Gowlartius: The ancient or Primitiue Chriſtians, did vſe the figure of the Croſſe without ſuperſtition, becauſe the doctrine of the merits of Chriſt preſerued them from error, which afterward crept in, *Annotat. in Cyprian lib. ad Demetr. cap.* 19. he calleth it a thing indifferent. *Annot. Cyprian Epiſt.* 56.

Maſter *Perkins* ſheweth, that the tranſient croſſe, that is, the ſigne of the croſſe made with the finger in the ayre, was in common vſe with the Primitiue and purer Church, and was vſed as a ſimple rite, as a ſigne of the externall profeſſion of their faith, and confidence in the Croſſe, that is, the death of Chriſt, and as a certaine monitory, whereby they ſtirred vp their faith, and that it was not adored or ſuperſtitiouſly vſed, as among the Papiſts. *Problem. tit. ſignum crucis. Sect.* 1. 2. 3. *fol.* 83. 84.

Touching kneeling in receiuing the Communion.

CHurches reformed: *Bohem*: *Geneua*: The *Bohemian* confeſſion touching the manner of their receiuing the Communion ſaith thus, The faithfull members of our Church doe moſt vſually receiue this Sacrament (*in genua procumbentes*) kneeling on their knees with thankeſgiuing, ioyfulneſſe, and ſinging Pſalmes. *Harm. confeſſ.* §. 14. *Bohem. fol.* 120.

Low-country Churches: In the adminiſtration of the Lords Supper, let euery Church impoſe or vſe ſuch Cere-

monies, as they ſhall iudge to bee moſt expedient, ſo they looke that the Ceremonies taken out of Gods word, be not raſhly changed, and ſuperſtitions bee diminiſhed. *Ex actis Synodalibus general. inferior. Germ. Middleburg. anno* 1581. *Can.* 45. *apud Sculting. Anachryſ. Hierarch. lib.* 9.

Caluin being queſtioned of one, whether hee might receiue the Supper of the Lord from the Lutheran teachers, (in whoſe Churches kneeling is vſed, as appeareth before in the *Bohem confeſ.* as alſo appeareth in admonitiō of *T.C. fol.* 84.) In his anſwere to this queſtion, makes no difficulty in reſpect of kneeling, but of their erroneous doctrine of conſubſtantiation, and therefore inſinuateth it vnlawfull to receiue, *niſi clara & ingenua præcedat ſanæ doctrinæ confeſſio*: In which caſe he alloweth the receiuing thereof, notwithſtanding their kneeling. *Epiſt* 292. *fol.* 479.

Bucer: If you admit not this, I doe not ſee how you can graunt any Church, that it may celebrate the Lords Supper in the Morning, and in an open Church conſecrate to the Lord, that the Sacraments may be diſtributed to men kneeling or ſtanding; yea, to women as well as to men: For we haue receiued of theſe things neither couenant of the Lord, nor any example; yea, rather the Lord gaue a contrary example in theſe things, *in Epiſt. ad Ioh. Alaſco.*

P. Martyr: Neither doe I iudge that we ought immoderately to contend that rites and Ceremonies be the ſame, and euery where obſerued after the ſame manner. But this muſt be looked vnto, that they bee not repugnant to Gods word: yea, they ought to be ſquared vnto that, as much as poſſible may be, and to our vttermoſt indeuour, edification and decent order ſhould bee furthered: which conditions if they be obſerued, it is nothing materiall whether we receiue the Lords Supper ſtanding, ſitting, or kneeleng, ſo as the inſtitution of Chriſt bee kept, and occaſion of ſuperſtition cut off. Neither is it much to be reſpected while the Church receiueth the elements, whether ſome place of holy Scripture be rehearſed openly, or whether Pſalmes and thankſ-

thankesgiuing be sung of the people. *Loc.com. class. 2. cap. 4. §. 39. fol. 203.*

Againe, concerning adoration, how it may be vsed in receiuing the Sacraments, I will say something, namely, in a cleere case: For if ones minde bee applyed not to the elements, but to the things signified, adoration may lawfully bee interposed. Therefore when the Sacraments are receiued, & the promises as perteining thereto, if we adore the Lord by kneeling, we doe not thereby testifie the reall and corporall presence of Christ in the Sacrament. *Idem in defen. ad Gardiner. de Eucharist. part. 1. ob. 1. fol. 5.*

Beza: Kneeling at Communion while the elements are receaued hath indeede a shew of Godly and Christian reuerence, and therefore might heretofore be vsed, (*cum fructu*) with some benefit, yet because from this originall, that same detestable bread worship did first arise, and sticketh as yet in the mindes of many, it seemeth worthily remoued (in the Churches where they vse other gesture) yet againe seeing this Ceremonie is not *per se idololatrica*, idolatrous of it selfe wee iudge of it as wee did of the Surplesse, and other foregoing Ceremonies, *Epist. 12. fol. 100.* namely that it is not of that moment, as that for the refusall thereof the Ministers should leaue their Ministery, or the people the Sacrament, *Ibid. fol. 98.* in another place, *Epist. 8. fol. 77.* albeit hee hold it inconuenient, yet he confesseth that it is not, *per se impium*, in it selfe impious.

Vrsinus: To a question whether among them that defend Consubstantiation, a man might lawfully receaue the Lords Supper? he answereth thus, seeing in those Churches the same foundation of saluation, and the same Christ is taught as is in ours: albeit some defects and blemishes doe sticke vpon their Sacraments, and seeing the authoritie and vse of the Sacraments, as also of the whole Ministrie, dependeth not on the persons of the Ministers, neither can their false opinions or sinnes hurt and preiudicate, such as rightly doe vse Christs institution; a man rightly informed, may holily,

holily communicate with them on theſe conditions. 1. If hee haue no more pure Miniſtrie in the place, or about the place of his aboade, or be driuen from the vſe thereof againſt his will; as now in theſe partes the communicating in the purer Churches is for bidden, to the orthodoxe vnder paine of proſcription. 2. If he receaue not the Communion with them, as a badge of approuing their error, and diſliking of the true doctrine; as it is vſed, ſaith he, in the quarters of our neighbourhood. 3. If before he come, he make confeſſion plainely, and ingenuouſly, without darkeneſſe, and doubtfulneſſe vnto the Miniſters, and know whether they will receiue him with this confeſſion, and acknowledge him as a member of the Church, yeelding confeſſion of the trueth to others alſo, but profeſſe it before all, requiring of him a reaſon of his faith, either in publike or in priuate: If the Miniſter refuſe him on theſe conditions, let him abſtaine, if he admit him and there be obiected to him, and layed before him his practiſe (*vitioſæ Ceremoniæ*) corrupt Cemonies, falſe opinions, ſcornings of the trueth by the aduerſaries, as if hee ſhould be infected with ſome ſuperſtition thereby, and that hee giueth ſcandall hereby to the weake, which may ſuſpect that he approueth their opinions, and ſo may be confirmed alſo in theſe things. It is anſwered thus, that this is ſcandall taken, not giuen, if he who endureth this ſeruitude, inioying in the meane while his Chriſtian liberty, doeth not omit the confeſſion of the trueth vnto the Miniſters and others; and with all doe openly profeſſe for what cauſe, on what conditions, on what perſwaſion, and to what end hee communicateth, and in what different reckoning he holdeth the ordinances of Chriſt, and the traditions of men; for thus all iuſt cauſe of offence is taken away.

Neither is a perſon of ſound iudgement defiled, when as he vſeth the Miniſtrie of ſuch as erre; yea and obſerueth alſo haumane Ceremonies, if with all he cleerely and conſtantly diſliketh the errors, and doe neither commit in word nor deede

deede any thing openly and impious in it selfe, and repugnant to the word of God, and withall professe that he esteemeth not humane traditions for the worship of God. So the Prophets & other Saints in the old Testament, and Christ and his Apostles in the New, did vse the Ministery of the Priests, which many waies did corrupt the doctrine & worship of God: but in the mean while they themselues did nothing in it selfe idolatrous or forbidden of God, but did sharply reprehend the errors of the Phariſes & Saduces: So *Paul* by the obseruation of Iewish abolished Ceremonies did apply himself vnto the weake, when they fled from him as from an enemie of the Law, and of their countrey Customes, and in this thing did not sinne. *Peter* applied himselfe vnto the Iewes also, and yet is reproued, we see, of *Paul*: The cause was because *Paul* did adde, but *Peter* did omit the necessary confession and doctrine of the trueth: Therfore *Peter* gaue scandall to the weake, and confirmed them that erred in their error, which *Paul* did not. Of this question (saith *Vrsinus*) I conferred heretofore at Zuricke, with *P. Martyr* of holy memory, not for mine owne scruple, but for others, of whom I was importuned for aduice, neither was his answer different from this of mine, *Exercitat. part. 2 fol.* 835, 836, 837, 838, 839.

Zanch: As he who with some kind of reuerence and honouring doth beare himselfe vnto the Sacraments, is not to be blamed, so hee commiteeth idolatry which adoreth and worshippeth the same: Hee giueth a reason hereof, because the Bread & Wine of the Lords Supper are no longer common or prophane things, but holy, by which Christ doth communicate himselfe & his grace, and in that respect those elements are worthy of reuerence. For as the word which is preached, although it be not to be adored, yet it is reuerently to be heard and handled, as the word, not of man, but as the word of God: So also the elements of the Sacraments, in the act of the administration of them are worthy of some reuerence and honour, as things not prophane, but holy,

and to this purpoſe is that where the Apoſtle commaundeth the Bread to be eaten, and the Wine to be drunke worthily. For albeit this dignity conſiſt properly in the mind, which is indued with faith & loue, yet not from the purpoſe doe we alſo referre the ſame to externall reuerence: Hence they who approach vnreuerently to the Lords Supper, as to a common or profane ſupper, were of God grieuouſly chaſtened, as the Apoſtle teacheth, 1. *Cor.* 11. 29, 30, 31. Wherefore there is no doubt but he doeth well and godly, and according to the wil of God; which adreſſeth himſelf to come with external reuerence (as bareheaded, kneeling, or the like geſtures) and ſo handleth, and partaketh of the Sacraments, *De Redempt. lib. . cap.* 17. *fol.* 486.

Zepperus: Theſe Ceremonies of good order or matters indifferent, may be thus diſtinguiſhed, as that ſome of them may bee conſidered about the adminiſtration of the Sacraments: others are acceſſaries, or furtherers of good order, and of honeſty about externall worſhip: For albeit the Sacraments are not to be accounted among the number of adiaphorals, or things indifferent, yet there is a reall and great difference betweene the Sacramentall Ceremonies themſelues, which at mans pleaſure neither can, nor ought to be altered or changed, and betweene the circumſtances of thoſe Sacramentall Ceremonies; which circumſtances for the ſtate of Churches may by the Chriſtian libertie be differently appointed and obſerued, as for example, the time of adminiſtring the Sacraments, *Situs vel poſitus corporis in vtendâ cœnâ*, the ſite and poſition or geſture of the body in vſing the Lords Supper; And the like, *Polit. Eccleſ. lib.* 1. *cap.* 11. *fol.* 76.

Againe, it is vſually obiected, that if wee will ſo exactly, and peremptorily ſift all things and ſquare them to the inſtitution of Chriſt, then it will follow, that the Supper of the Lord, ſhall not bee celebrated but once a yeere, and that in the euening or night ſeaſon, and that lying along about the Table, as Chriſt did in his inſtitution, &c. He anſwereth

reth thus, as if there were not great difference betweene the Sacramentall Ceremonies themselues, and the circumstances of the Sacramentall Ceremonies, such as are the circumstances of time, place, & site, or state or position of body, to which we are not bound in the New Testament, but do heere reioyce in the Christian liberty, according to that of Galat. 4. 10. & Col. 2. 16. And as Saint *Paul* of the vse of the Supper of the Lord doth bring in and apply the Word *Quotiescunque*. But the case is farre otherwise of Sacramentall Ceremonies, which appertaine vnto the substance of the Sacraments. *Idem de Sacrament. cap.* 13. *fol.* 321. 322. Looke *Sarauia contra Bezam. defens. cap.* 25. *fol.* 582. 583. and *Luther in Gen.* 47. where hee alloweth this Ceremony of Kneeling.

Touching Holy-Dayes.

THese are of two sorts: some bearing title to the memoriall of Christ our Sauiour, and the parts of our redemption by him performed; as namely, the daies of Christ his Natiuitie, Circumcision, Passion, Resurrection, Assension, and Descension of the Holy Ghost: some others bearing the name and memoriall of the Virgin *Mary*, the Apostles and other of the Saints. The former sort as they are in euery reformed Church in the world that I haue heard of practised (excepting in *Geneua* which onely obserueth the day of Christs Natiuity, *Caluin. Epist.* 118. *fol.* 215. & *Argentorat* or *Strausbourg*, *Caluin. Epist.* 128. *fol.* 226.) as namely in the Churches of *Denm. Heming. Syntag. in* 4 *leg. Decal.* §. 22. *fol.* 363. 364. Of *Bohem. Harm. Confes.* §. 16. *fol.* 179. *Saxony* and high *Germany*, *Harm. Confess.* §. 16. *Augustan. fol.* 186. *Heluetia Harm. Confess.* §. 16. *Heluet. posterior. fol.* 179. *Item in libello de ritibus Eccles. Tigur.* 8. *fol.* 1. of *Basil. Polan. Syntagm. lib.* 9. *cap.* 35. *fol.* 4147. *Belgick* or Low-Countries as appeareth in the last letter of the Brownists vnto *Iunius* last letter. *Berne. Aretius Problem. loc.* 99. *fol.* 289. *Fulke in Rhem. Apoc.* 1. 10. *fol.*

854. and in *Gal.* 4. 10. §.5. *fol.* 63. So do all good and godly iudgements that I could light of (excepting only *Piſcator in Gal.* 4. 9. 10. 11. *obſeruat. fol.* 426.) concurre together to approue of them, ſo doth *Bucer. Script. Anglican. in cenſura fol.* 493. *cap.* 26. *Pet. Martyr. loc. com. inter Epiſtolas fol.* 1087. *Bulling. in Epiſt. Caluin.* 129. *fol.* 227. *Zanch. confeſſ. cap.* 25. *fol.* 250. *& in Col.* 2. 17. *fol.* 67. *Zepper. de politia Eccleſ. lib.* 1. *cap.* 13. *fol.* 94. *Aretius Problem. de Feriis fol.* 289. *Paræus in Rom.* 14. *dub.* 4. *fol.* 1203. 1204.

The latter ſort of holy dayes, albeit they be not vſed in ſome Churches, as in *Heluetia, Belgia, France*, county *Palatine*, &c. but are by ſundry godly perſons in ſome reſpects miſliked, as *Har. confeſſ.* §. 16. *Heluet. Poſter. fol.* 175. *Bulling. in Ep Caluin.* 129. *f.* 227. *& Dec.* 2. *Ser.* 3. *f.* 126. *Caluin. Ep.* 278. *fol.* 456. *& Ep.* 379. *fol.* 658. *Muſcul. loc. part.* 1. *in* 4. *præcept. fol.* 133: 134. 135. *Zegedine loc. cõ. fol.* 324. *de feſtis Chriſtianorũ Oleuian. in Rom.* 14. 5. *f.* 691. 692. *Idẽ in Gal.* 4. 10. *fol.* 95. *Rolloc. in Coloſſ.* 2. 16. *fol.* 164. 165. *Paræus in Rom.* 14. *dub.* 4. *fol.* 1204. 1205. 1206. *Bb. Hooper* on *Command.* 4. *fol.* 48. *Paræus in Rom.* 14. *Idem exercit.* 29. *lib.* 2. *fol.* 200. Yet by ſundry reuerend perſons they are excuſed, and by ſome allowed and practiſed in ſundry Churches, as the Churches of the *Auguſtane* Confeſſion *Daniſh, Bohem. Berne.* and others *Harm. Confeſſ.* §. 16. *Bohem. fol.* 179. *Hemming. ſyntag. in* 4. *legem Decal.* §. 27. 28. *fol.* 363. 364. *Aretius Problem. loc.* 99. *f.* 289. *Bucer. ſcript. Anglic. cenſura. cap.* 26. *fol.* 494. allow them vpon condition that they bee ſanctified by preaching & practiſing of holy duties; and not profaned by ſin, belly cheare and vanitie. *Zanchius* excuſeth them in that the Fathers who firſt ordained them, did vpon thoſe dayes worſhip God, and not the Saints and beſides by this, *Quod nulla lege prohibebantur id facere quod faciebant de redempt. cap.* 19. *fol.* 601. as alſo in reſpect of their endes of inſtitution, the remembrance of the Saints excellency to our own profit, the declaration of their vertues to Gods glory, and an excitation of mens mindes to thankfullneſſe vnto God. *Idem.*

Idem in Col. 2.17. *fol.* 67. And therefore he concludeth, that as those Churches did well to abolish the Popish superstitious dayes, which were abused to Idolatry; as the day of the Conception and Assumption of the Virgin *Mary*, &c. yea, they also did not euill, which for the state of their Church did abrogate *omnia præter diem Dominicum*, all dayes, being matters meerely indifferent, and to preuent future superstition, *Zanch. in Coll.* 2.17. *fol.* 614. *& de redempt. cap.* 19. *lib.* 1. *fol.* 618. yet seeing they are matters in their nature indifferent, *Liberum est Ecclesiæ deligere sibi dies Festos*, Euery Church hath liberty to chuse holy dayes for the edification of it selfe. *Idem de redempt. cap.* 19. *fol.* 615. *Idem confess. cap.* 25. §. 30. *fol.* 250. on condition that they bee not too many, neither vsed prophanely or superstitiously, or when they be so abused, if they cannot well be reformed to abolish them. *Idem de redempt. cap.* 19. *fol.* 615. 618. *confess. vbi supra.* And so he affirmeth, that these holy dayes ought by no man to be contemned, and that by the example of Christ, *Zanch. in Col.* 2.17. *fol.* 67. *a. Idem de Redempt. ibid. fol.* 612.

The obseruators on the Harmony of confessions on *sect.* 16. *ad Bohem.* 1. doe thus affirme of these Holy dayes: As some Churches doe so farre submit themselues to their infirmity with whom they conuerse, as that they doe obserue these holy dayes (titled with the names of the Apostles) albeit with an vneuen, yea altogether a repugnant reason: So other sundry Churches being driuen vnto it by no such necessitie, haue taken these holy dayes also, not only as vnprofitable, but also in some respects hurtfull.

Hemingius sheweth, that there is great difference between the obseruation of these Holy dayes distinguished by the names of Saints, as it is performed by the Papists and Heathens: The ends of whose obseruing them (being idolatrous and prophane) we abhorre, (saith *Hemingius*) as vnworthy of whom any mention should bee made among Christians, and as it is obserued among the reformed Churches, whereof he giueth 6. profitable ends: That the histo-

rie of the Church may be the better made knowen: That the benefits of God towards the members of his Church may bee thought vpon: That thankeſgiuing may be giuen to God for them: That the diuers caſes of the Saints may be conſidered & weighed: That we may imitate the Saints in repentance, life, worſhip, confeſſion, conſtancy, patience, and in other vertues: That laſtly with holy ſighes, we may deſire the communion of Saints, *Syntag. ad 4. legem Decal.* § 25.26.27.28. *fol.* 364.

Caluin to the French Church at *Mompelgart* concerning the not receiuing of feaſts: I could wiſh you to bee more conſtant, yet ſo *(vt non litigetis de quibus libet)* as yee contend not about all the holy dayes; but about ſuch onely which neither make any thing at all for edification, and beſides, doe manifeſt themſelues to bee ſuperſtitious in the very firſt appearance. He giueth inſtance of the holy dayes of the Conception and Aſſumption of the Virgin *Mary*, [which are built the one on falſe doctrine, the other on a lye] *Epiſt.* 51. *fol.* 100.

Againe, In another place, touching Feſtiuall dayes, and other ceremonies, as I ſuppoſe then to be ſubiect to the cenſure of God, which vnder the colour of I know not what conformitie and agreement among Churches, haue both nouriſhed an inconuenience, and turned aſide the remedy: and it is an hard matter for the godly Brethren to ſubiect themſelues to ſuch things which they apprehend neither to be right, nor profitable, *Ita etiam defectus multos tolerandos iudico, vbi emendari non poſſunt*; Euen ſo I do iudge that many defects are to be borne withall, where they cannot bee reformed: Wherefore I doe not thinke it fit that any of the Brethren ſhould for this cauſe inſiſt ſo farre, as to depart and ſeparate from the Church, whereof hee is a member, if the greater part of the Church bee carried in a contrary courſe; becauſe in ſuch caſes it ſeemeth vnto me ſufficient, if that which we know to be right be of vs laboured vnto: for albeit it bee thruſt vpon vs, *& malam caudam trahat,*

hat, and doe draw a long some euill effects with all, yet because it is not repugnant to the word of God, *concedi potest*, it may be yeelded vnto, especially where the greater number doeth ouercome the lesser, when as there is no possible way or meanes for him, which is onely but a member of that body, to porcure and to further reformation, *Idem Epist. 379. fol. 658.*

Aretius: Because the appointing and determining of Feasts hath euer beene a matter free, that is, that other Churches may adde other dayes to the Sabbath to bee kept holy, *Nihil & in hâc re vitij inesse iudicamus*, *Probl. Loc. 99. fol. 289.*

Polanus: The obseruing of holidayes in the beginning of the Christian Primitiue Church, was a matter indifferent, and therefore discord and contention for the celebration of them should not bee moued, *Polan. Syntag. Tom. 2. lib. 9. cap. 35. fol. 4148.*

The Churches of the Low-countries make this Canon for themselues, all holidayes shall bee abolished, excepting the Lords day, and the dayes of Christs Natiuity and Ascension; howbeit, if more festiuals be to be kept by the Magistrates command, the Ministers must be admonished, that they labour by preaching to turne the peoples idlenesse on those dayes into godly businesse or excercise, *Ex actis Synod. inferior. German. Middleburgi anno. 1581. canon. 50. apud. Schulbrig. Anacryst.*

Fulk: That other dayes also, besides the Lords day, may bee kept by the Churches ordinance, for the assembly of Christians to the exercise of religion, wee acknowledge: But that any are simply necessary, more then be of the Holy Ghosts appointing in the Scriptures, we deny: *In Rhem. Test. ad Gal. 4. 10. §. 5. fol. 603.*

Againe, that any contention should arise for keeping or not keeping of the such feastes, it is a fault in our time, but yet such a fault as was very ancient, as appeareth by the contentions of *Victor*, and the Bishops of the East, for

for the celebration of Eaſter: and purſued with more bitterneſſe by *Victor* Biſhop of Rome, then by any of our time. For he preſumed to excommunicate as heretickes, all ſuch as would not keepe Eaſter after his manner, *Euſeb.* 5. 25. wee acknowledge it was a very auncient cuſtome of the Church, to celebrate the memory of Martyrs, as the Church of Smyrna doeth write in their Epiſtle, *Euſeb.* 4. 12. For the remembrance of them that haue fought before vs, and for the excerciſe and preparation of them that ſhall fight hereafter. But your Popiſh manner of celebration is nothing like, either in the forme or in the end, for you keepe your holy-dayes, as the Iewes did the feaſt of the Calfe, wherefore it is written; *The people ſate downe to eate and drinke, and roſe vp againe to play*: In your Churches, you ſolemnize them with idolatrous worſhipping of the creatures, and their images out of the Churches, with banqueting, reuelling, and idleneſſe, ſo that the people by your feſtiuities of Martyrs, are not taught what true Martyrdome is, nor prepared to ſuffer for Chriſt, but rather to become Epicures, whoſe belly is their God, who glory in their ſhame, &c. In abrogating and retaining of feaſts, our Church hath vſed that libertie, which Chriſtians haue in obſeruation of dayes: To conclude we learne by many teſtimonies of the ancient Fathers, how Chriſtian ſolemnities may be kept, that they bee not Iewiſh or Heatheniſh obſeruations, as when they are free from ſuperſtition, idolatrie, or opinion of holineſſe in the times, and when they be kept as things indifferent, wherin the Church may vſe her liberty to appoint or abrogate what is beſt for edification, & not to be ſeruilely bound to keepe thē of neceſſity, as you the Papiſts defend that they are, *Fulk. Rhemi. Gal.* 4. 10. §. 5. *fol.* 603. 604. Alſo we ſhew the Chriſtian liberty in reſpecting all dayes alike that are not diſcerned by the commandement of God. As for the doung of your feſtiuities, we condemne as open idolatry by manifeſt texts of ſcripture, forbidding Gods honour to be giuen to creatures, & yet the dayes appointed by the

the Church for excerciſe of religion wee obſerue, and that without ſuperſtition, *Idem in Rom.* 14.5.§.2.*fol.*480. Looke alſo Reu.1.10.

Perkins: He reproueth the Papiſts for dedicating many of their Holy-dayes to the honour of Saints and Angels: whereas the dedication of ordinary and ſet dayes, is a part of religious worſhip, hee ſheweth that it is the priuiledge of God to appoint an ordinary day of reſt, and to ſanctifie it to his owne honour. After: Indeede the Church of England obſerueth Holy-dayes, but the Popiſh ſuperſtition is cut off: For firſt, we are bound in conſcience to the obſeruation of theſe dayes: ſecondly, neither doe we place holines in them: thirdly, but we keep them only for orders ſake, that men may come to the Church to heare Gods word: fourthly, and though we retaine the names of Saints dayes, yet we giue no worſhip to Saints, but to God alone: fiftly, and ſuch dayes as contained nothing in them but ſuperſtition, as the Conception and Aſſumption of the Virgin *Mary*, we haue cut off. Thus doth the Church obſerue dayes with vs, and no otherwiſe. Indeed the ignorant multitude among vs faile greatly in obſeruing of dayes: For they greatly ſolemnize the time of the Birth of Chriſt, and then they keepe few or no Markets: But the Lords day is not accordingly reſpected, and men will not be diſſwaded from following on that day, *On the Gal.cap.*4.10.*fol.*316.

Touching ſundry other Ceremonies, ſome vſed in our Church, others of much like nature vſed in other reformed Churches.

THe other Ceremonies which are vſed in our Church, are thus by our claſſicall writers that haue written of them, partly defended and excuſed.

The Ring in marriage with the words annexed, *In the name of the Father, the Sonne, and the holy Ghoſt*: This albeit ſome learned men condemne as the outward ſigne of a Popiſh Sacrament: yet *Bucer* calls it, *admodum commodus*

ritus, a very fit Ceremonie with this condition, if it bee expounded to the people what all this may ſignifie, which there he ſetteth downe, *Bucer. Script. Anglican. in cenſura cap.* 20 *fol.*488.

The Purification of women deliuered of childe, now called more appoſitely, The thankeſgiuing for women deliuered, ſome condemne it as Iewiſh, yet *Bucer* giueth this cenſure and excuſe for it, *Hæc omnia Scripturis congruunt*; This Ceremonie is agreeable to the Scriptures, with that which in the Common prayer booke is expreſſed; He excepteth the offering of a white garment, which is ſince aboliſhed, *Bucer. ibid. cap.* 24. *fol.*490.

Priuate Communion to be giuen to the ſicke: *Bullinger* granteth, that good men might admit of a priuate Communion to bee giuen to the ſicke, euen in theſe our dayes, for a time, to theſe which haue not as yet vnderſtood the full vſe of the Lords Supper: yet hee would not haue this libertie graunted vnto all, neither they that receiue it to hold it as *viaticum*, a neceſſarie ſupplie to helpe them in the way to heauen *Decad.* 5. *Serm.* 9. *fol.*498. *a.*

Caluin alloweth it, if there be ſome company of the kinred, friends and neighbours of the ſicke, that the diſtribution thereof may bee performed according to the inſtitution of Chriſt; and withall, if the action of this communicating be explained to the receiuers, neither any different matter done from the common practiſe of the Church, yet he would not haue this vſed commonly: He holdeth it *valdè periculoſum huc & illuc promiſcuè deferre*, very dangerous (for ſuperſtition, and ambition, or vaine oſtentation) to haue the Sacrament carried hither & thither, *Epiſt.* 360. *fol.*625. *Bucer* holdeth it in our Church, *Scripturis ſatis conſentanea*, ſufficiently agreeable to the holy Scriptures, for the conſolation of troubled conſciences, if it bee receiued as the Lord appointeth, *Cenſura cap.* 22. *fol.*489. The obſeruators of the harmony of confeſſions, albeit they diſlike the Communion of two alone, *obſerv. ad* §. 15. *Wirtemb.* 6.

yet

yet they grant priuate Communions, vpon condition that the libertie of other Churches bee reserued, wherein the Lords Supper is not administred but in publike assembly, least saluation might seeme to bee tyed to the Sacraments, or the Supper of the Lord to be tyed to that time onely, *Obseruat.§.16. Wirtemberg.* 1.

Bowing the knee at the name of Iesus: *Zanchius* thus excuseth; This name which was before by all the Iewes blasphemed: after his death his Godhead being manifest, is adored of all, Insomuch as he is adored of all, so as all men bend their knee at the onely mention of his name. Hence I doubt not (saith hee) came first this most ancient custome in the Church, that when Iesus is named all should vncouer their heads, in token of reuerence and adoration: and it was established against the Arrians and other Heretickes, which affirmed Christ to bee onely man. *Consuetudo fuit non improbanda: sed postea versa est in superstitionem vt multa alia pie & Sanctè instituta:* It was after turned into superstition, as were sundry other godly and holy ordinances, *Zanch. In Philip. cap.* 2. 10. *fol.* 123.

Paræus to the question, whether the putting off the Cap to the hearing of the name of Iesus may be proued by the scriptures, answereth negatiuely: In the mean time, saith he, We condemne not this Rite, if it be not esteemed as a worship of God, but for a decent adiaphoral, and then againe if such as doe it not be not condemned, *Colleg.* 2. *cap.* 31. *Sect.* 13. *fol.* 280. Master *Fulke:* Capping or Kneeling at the name of Iesus, is of it selfe and indifferent thing, and therefore may be vsed superstitiously, as in Popery, &c. It may be also sed well, when the minde is free from superstition, in signe of reuerence to his Maiesty, & as in a matter wherein Christian liberty ought to take place and due reuerence to our Sauiour, may be yeelded without any such outward Ceremony of Capping or Kneeling, *Fulk. Rhem.* on *Phillip.* 2. 10.§.2. *fol.* 628.

Witnesses at Baptisme, *Sponsores*, commonly called God-

fathers, *Bucer* in his cenſure diſlikes it not. It is vſed in moſt Churches of the world, euen in *Geneua*, which *Caluin* liked of, ſo that the Parents were alſo preſent, vnleſſe vrgent occaſion ſhould hinder, *Epiſt.* 302. *fol.* 491. *Beza* allowed of this cuſtome and askes a queſtion thereof: *Quis tandem damnare auſit?* Who dareth to condemne it, vnleſſe hee would be reproued, by thoſe expreſſe wordes of *Paul*, commanding that all things bee done honeſtly and by order, *Epiſt.* 8. *fol.* 75. to Biſhop *Grindall. Pet. Martyr* calleth it *Vtile inſtitutum*, a profitable ordinance, yet he reproueth the vſual negligence of ſuch in caſting off the care of children, of whoſe Baptiſme they are the witneſſes, *loc. claſſ.* 4. *cap.* 8. §. 5. *fol.* 822.

Priuate Baptiſme to ſicke and weake children, *Bucer* alloweth it, and ſaith it is holily propoſed in our common prayer Booke: He wiſheth that it might be obſerued; eſpecially that infants Baptiſme be not deferred. Whereby he obſerueth, that a doore is opened to the Deuill to bring in the contempt of the Church, and ſo of our whole redemption and communion with Chriſt, which preuailed greatly by the opinion of the Sect of the Anabaptiſts. *Cenſur. cap.* 15. *fol.* 481. So *Caluin* iudgeth hereof, that infants may be baptized out of the Temple, ſo it be done whereſoeuer there is *numerus aliquis fidelium qui Eccleſiæ corpus efficiet, & qui baptizat pro Paſtore agnoſcatur*; A certaine number of the faithfull, which may make the body of a Church, and hee which baptizeth be acknowledged of them as their Paſtor: And further, that it be not performed in priuate without any witneſſes at all. *Epiſt.* 185. *fol.* 304.

Perambulations in Rogation weeke: *Peter Martyr*, albeit he affirme to haue riſen from the Heathen cuſtome of perambulating, and could not well tell how to giue aduiſe thereof: yet on condition that onely Prayer bee vſed vnto God for his mercy, and for the vſe and bleſſing of the fruits comming vp, with thankeſgiuing for his bleſſings on the creatures the laſt yeere; he doeth not altogether condemne

it

it as superstitious, though otherwise he wisheth the Magistrates to abolish it; *Loc. com. inter Epist. fol.* 1128. *amico in Angliam.*

Epistles and Gospels (the readings of holy Scripture so called) vsed in sundry Churches, as before appeareth, and is so farre foorth approued by the obseruators of *Geneua* on the Harmony of confessions, that liberty bee left to euery Church of vsing these, or not vsing them, vpon condition that this diuiding of the Scripture doe not produce a neglect of the rest; *Obseruat.* §. 1 .*ad Bohem.*

Reading of Homilies: Albeit that all learned and godly teachers doe with one consent condemne an ignorant vnlearned slothfull Minister, and by all meanes doe perswade to their vttermost indeuour in the furtherance and planting of a Godly, learned, and painfull Ministery, as *Caluin. Epist.* 127. *fol.* 124. *& Epist.* 87. *fol.* 164. 165. *Bucer. censura cap.* 2. *fol.* 458. *& cap.* 7. *fol.* 465. *& Epist. ad Cranmerum fol.* 683. *Idem de regno Christi lib.* 1. *cap.* 15. *fol.* 52. 62. *Beza Epist.* 12. *fol.* 95. 96. *& Epist.* 8. *fol.* 79. *Hyperius de Scriptur. lect. lib.* 1. *fol.* 122. *ad fol.* 136. *& Tom.* 2. *fol.* 675. 676. 677. 678. *P. Martyr loc. inter Epist. fol.* 1085. *Danæus Isag. part.* 3. *lib.* 3. *cap.* 45. *fol.* 373. *Zanch. Obseruat. ad confes.* 25. *fol.* 66. 67. *Whitaker in Epist. dedicat. contra Paræum*, with diuers others: yet in a case of necessity *Bucer* saith, that it is better that godly and learned Homilies made by others should be rehearsed or read vnto the people, so long as Preachers are wanting, which may holily and holesomely teach and exhort them, *Censur. cap.* 7. *fol.* 465. Also in another place he commandeth the order vsed both in the Primitiue times among the Fathers, as also in England in his time of appointing Readers in the Church, with condition, *si idonei*, if they be fit: if they reade grauely, religiously, cleerely, and to the peoples edification: if they bee *de singulari pietate commendati*, of singular pietie: Else hee concludeth *Illos non esse Ministros Christi*, that they are not the Ministers of Christ, which chop and mumble vp their reading, as they

cannot bee vnderſtood with edification by the people. *I ſcript. Anglican. de vi & vſu minſterij. fol.* 564. 565. This *Zanchius* alſo citeth and approoueth out of *Bucer. Obſeruat. ad confeſſ. cap.* 25. §. 10. 11. *fol.* 65. 66. 67.

Sundry other Ceremonies there are, partly vſed in our Engliſh Churches, and partly not ſuch, as Chriſts picture, and Crucifixes, *Beza colloqu. Mompelgart. fol.* 49. *Heming.*

Images of Saints, *Beza ibid. fol.* 401. *Heming. ibid. fol.*

Altars of ſtone, *Beza ibid. fol.* 424. 425.

Exorciſmes, *Heming. ibid.*

Candles, *Heming. ibid.*

Organs, *Beza ibid. fol.* 410. 411. 423.

Name of Prieſt by the Latine word *Sacerdos*, *Heming. ibid.*

Againſt which Ceremonies, albeit the ſaid *Beza* doeth by many pregnant reaſons ſhew his diſlike, yet doeth he and *Hemingius* conclude them to be things of their owne nature (*adiaphora*) indifferent, howſoeuer in vſe inconuenient: alſo the obſeruators on the harmony of confeſſions doe mention other Ceremonies, ſuch as the vſe of Eccleſiaſticall diſcipline in *Sect.* 8. *Auguſt. obſeruat.* 6. Of Excommunication, in *Sect.* 10. *Bohem.* 3. in *Sect.* 11. *Anglic.* 1. Of Suſpēſion, in *Sect.* 17. *Gallic.* 1. Of priuate Abſolution, in *Sect.* 8. *Bohem.* 1. and *Saxon.* 1. and *Wirtemberg.* 1. and in *Sect* 11. *Bohem.* 8. Putting on of hands on the head of the baptiſed, in *Sect.* 13. *obſeruat.* 1. Impoſition of hands on the head of the Miniſter, in *Sect.* 11. *Heluet. prior. obſeru.* 2. All of the which they doe not ſimply condemne, but doe leaue them to be done, or not, at the libertie of euery Church vpon two conditions. Firſt, that the libertie of other Churches of different practiſe being kept entire not preiudiced. Secondly, that the inconueniences of ſuch Ceremonies bee carefully preuented.

So that we ſee here the vnitie of iudgements of the godly learned to bee oppoſite vnto the doctrine of ſuffering depriuation, for not vſing or conforming to our inconuenient Ceremonies, or to the like.

Secondly

Secondly alſo after the ſuruay of their iudgement, we will take a view of their practiſe alſo, what it hath beene in this reſpect.

In Geneua about Wafer-bread in the Lords Supper: This Church in the reformation thereof vſed common bread in the Lords Supper, and had aboliſhed the vſe of the Wafer-cake, as alſo their fontes to be baptiſed in, and all their holy dayes except the Lords day: Now it fell out that the Church of Berne aſſembling a Synod required a reſtoring of theſe things vnto the Churches of Geneua, *Caluin. Coraldus*, and *Farell* refuſing to conſent vnto them, or to adminiſter the Sacrament in ſuch maner, they were baniſhed therupon the Citie of Geneua, and within three dayes after their refuſall, were depriued of the vſe of their Miniſtery in that place, the great part commanding ouer the better. Now in their abſence ſundry godly perſons were ſo offended, with this change from common bread to the Wafer-cake, as that they thought beſt for them to abſtaine from the Lords Supper, and to ſeparate from their Miniſtry, rather then vſe the ſame with the ſayd Wafer-bread: Whereupon *Caluin. ſeriò monuit ne ob iſtud ἀδιάφορον litem mouerent*, ſeriouſly admoniſhed them that they would not raiſe contention about this indifferent matter, which is ſet downe in his Epiſtle 17. *fol.* 37.38.39.40. ſo (ſaith *Beza*) the vſe of the Wafer-bread tooke place and was eſtabliſhed; about the which, *Caluin* after he was reſtored to his Miniſtry againe [*Nunquam contendendum putauit, minimè tamen diſſimulans quid alioqui magis eſſet probaturus*] did not thinke it meete to contend, yet not diſſembling his minde what otherwiſe he did meane to approue. *Beza in vita Caluini anno.* 1538.

In Germany, about excommunication and diſcipline, *Bullinger*: There was neuer any contention about excommunication betweene our Church of *Z*uricke, and the Church of Geneua moſt beloued of vs, *Apud Eraſt. de excom. fol.* 365. alſo in another place: In the meane ſpace, wee neuer condemned the Church of Geneua which hath her

her diſcipline, albeit, we haue none, *Ibid. fol.* 330.

About the Surpleſſe: It being inioyned to the Miniſters of Sueuia; they vtterly relinquiſhed their Miniſtery rather then they would conforme vnto it: this practiſe did *Melanchthon*, and *Pomeranus* vtterly diſlike and perſwaded the Miniſters of *Marqueſſe Albertus* dominions, to conforme rather then to ſuffer depriuation, which they yeelded vnto for the moſt part, *Conſil. Melanch. part.* 2. *fol.* 91.

About an Altar: There is a hiſtory related of two great perſons, a Prince and an Earle, the one a Lutheran, the other a reformed Proteſtant. The Earle ſuppoſing that hee had more iuriſdiction in a certaine Church, then the Prince had, commanded an Altar in the Church to bee pulled downe, and a table to be erected in the place: The Lutheran Prince vnderſtanding thereof, commanded the table to bee taken downe, and the Altar to bee againe ſet vp: The Earle repeated his practiſe the ſecond time, ſo did the Prince, at laſt the Earle (in a matter of that nature) let alone the Altar in the Church, & ſuffered the contentious Prince to haue his will, *Colloqu. Mompelgart. fol.* 424.

In the Low-countries, about breaking bread of Lords Supper: A certaine perſon was accuſed to the generall Synod of the Low-countries, gathered at Midleborough 1581. That hee would not haue the bread in Lords Supper to bee cut (as the manner is of thoſe Churches) but would haue it broken out into parts, out of the whole loaues, the which Ceremonie of breaking is doubleſſe the more agreeable to the inſtitution of Chriſt who brake the bread, Mat. 26. 26. and to the analogie it had to Chriſt his Paſſion whoſe body was broken, 1. Cor. 11. 24. howbeit, it was demanded of the Synod, what was to be done and practiſed in this caſe? It was anſwered by the Synod, that they muſt remaine in the receiued cuſtome of the Belgicke Churches, and if any ſhould doe againſt the cuſtome, they muſt be admoniſhed to deſiſt and leaue of that their practiſe: *In actis Syn. inferioris Germ. partic. interrogat. numb.* 76. *apud Schul. Anachryſ. Hierar. l.* 9.

In

In *America*: When *Villagagno* transported the French Colonie into *Brasil, anno* 1555. vnder direction and protection of *Gasper Colignius*, Admirall of *France*, there was a question on occasion moued touching the elements of the Lords Supper, whether in defect of Wine, and so of Bread of Wheate, they might administer the Sacrament in the Bread of Rootes, and common drinke of the Americans, made also of Roots? Hereof there was difference in iudgement, some holding that it were better to abstaine from the Lords Supper, then to administer or receiue it, seeing Christ mentioneth expresly, *Mat.*26.16. *Marc.*14.25. of the fruit of the Vine: Others on the other side thought that our Sauiour speaking of Bread and Wine, mentioned them onely as the common or vsual meat & drinke, not as determining those very elements. To which cótrouersie, *Ioan. Lerius*, the reporter that was then present, inferreth, Albeit (quoth he) the greater part inclined to the latter iudgement yet because there was not so great scarcitie of the things questioned, as then the controuersie rested to bee determined by further iudgement, yet this peaceable disputation was cause of no kinde of discord among vs, who by the grace of God remained most neerely knit in our affection, in as much as I could willingly desire and wish, that there were so good agreement betweene all those which doe professe the true Christian Religion, as there was at that time among vs, *Ioan. Lerius. Histor. nauigat. in Brasil. cap.*6. *fol.*69.

In *England*: About Episcopal garments and Surplesse, Bishop *Hooper* was a person exceeding peremptory both in preaching against the Ceremonies (as appeareth in his Sermons on *Ionah*, and on the Commandements, and in the obiections which hee made against them to *Bucer*, and *P. Martyr* as wee may perceiue in their answere to his Letter) as also in his flat refusall of them; whereupon he was by the high Commission conuented, and for his constant refusal was imprisoned by them, where he remained for a season. Howbeit, after his obiections were by *Bucer* and *P.*

Martyr anſwered and by them, and by *Caluin* perſwaded to conforme, rather then to ſuffer depriuation: Hee conformed at the laſt, and wore the garments; and beeing appointed to preach before the King to trie his conformitie, he appeared in his Biſhoply Robes, namely, a white linnen Rotchet, a long ſcarlet Chimere, and a ſquare Cappe, *Caluin. Epiſt.* 120. *fol.* 217. *Bucer. in Script. Anglican. fol.* 705. *de re Veſtiar. Hooper. Pet. Martyr Loc. Com. ad finem inter Epiſtolas, fol.* 1085.

About receiuing the Lords Supper with inconuenient Ceremonies, and perſons in differing doctrine: *P. Martyr* when hee came into *England* firſt, and the opinion of the corporall preſence of Chriſt in the Lords Supper was in force, and when the Miniſters albeit differing from him in iudgement, yet did not refuſe to admit him with open confeſſion of contrary iudgement, hee ioyned with them, and receiued the Lords Supper, *Non obſtantibus illorum Ceremonijs ſibi licet ipſi moleſtis*, notwithſtanding the Ceremonies, though very much troubling him. This counſell did *P. Martyr* giue to *Vrſinus*, and to other Chriſtians in *Germany Vrſin. exercitat. lib* 2. *fol.* 840.

About the Surpleſſe: M. *Deering*: While any law did bind me to weare Cap and Surpleſſe, I did weare both; ſince I neuer perſwaded any man to refuſe them &c. *Regiſter, fol.* 84.

M. *Greenham*: Albeit he affirme that he neither could, nor would weare the apparell, no, not ſo farre as he thought it might bee obſerued, *Regiſter. fol.* 87. yet from the obiection from authoritie, namely, that *Bucer*, *Martyr*, *Bullinger*, *Beza*, and *Gualter*, doe thinke rather that theſe inconueniences ſhould bee borne withall for a time, then the Flocke ſhould bee left to Woolues, ſure (ſaith hee) this reaſon is maine enough of it ſelfe, if it were not authorized with theſe learned and godly mens writings; And I pray to God the Father of Ieſus Chriſt, by his holy Spirit, to mooue others to bee as vnwilling to vſe it, (*i.*) to ſuffer their flockes

flockes by depriuation for the Ceremonies to bee left to Woolues, as I am vnwilling to anſwere it, and haue it practiſed on mee. I will not anſwere therefore this reaſon vntill there be no remedy, *Regiſt. fol.* 90.

The iudgement and practiſe of Biſhop *Iewell*, Doctor *Whitaker* and Doctor *Fulke*, is knowne this way.

Doctor *Humfrey*: Albeit it bee knowne that hee was a great aduerſary in his iudgement and long practiſe of refuſall of the Surpleſſe, as appeareth in a letter of his written of that thing; yet he did at the laſt conforme vnto the Surpleſſe.

The like of late wee know did Doctor *Reinolds*, Doctor *Sparkes*, Doctor *Chaloner*, Doctor *Ayray*, Maſter *Chaderton*, Maſter *Knewſtub*, though they ſtood out and teſtified their diſlike againſt ſundry of the Ceremonies eſtabliſhed, yet did they in caſe of depriuation yeeld vnto them, and conforme, and ſtudiouſly perſwaded others in this caſe vnto this practiſe: The like did many other very godly and learned men at diuers times and in diuers places. Thus we ſee their practiſe alſo.

Thirdly, there commeth to bee conſidered the reaſons mouing theſe perſons to this iudgement & practiſe, namely, wherefore they perſwade and practiſed conformitie to preuent depriuation or the Churches deſolation, *viz.*

Becauſe theſe ceremonies, ſeeing they are (*adiaphora*) indifferent, they make no man in themſelues godly or vngodly, *Martyr amico loc. fol.* 1085. And therefore albeit it were granted that theſe Ceremonies were not fit to bee vſed: Yet if other things which are preſcribed by Gods Word doe remaine entire, theſe things may well be thought neither impious nor pernicious *per ſeſe aut ſua natura*, of themſelues, or of their nwne nature, *Idem Hoopero loc. f.* 1088.

Becauſe, where the doctrine it ſelfe is ſound and pure, and the Ceremonies vſed to a ciuill honeſty and decency, the inconueniences are rather to be paſſed by in ſilence, then that by occaſion of them men ſhould proceed to contentions

and more grieuous tumults, *Caluin. Epiſt.* 303. *fol.* 497.

Becauſe, albeit theſe things bee not to be approoued, yet, ſomtimes theſe indifferent things, howſoeuer offenſiue and burthenſome, are to be borne withall, ſo far forth (*quoad aliter non liceat*) as conueniently wee cannot doe otherwiſe, leſt if men contend about them more bitterly then they ought, it be both an hinderance to the progreſſe of the Goſpell, and the things which in their owne nature are indifferent, bee taught by our vehement contention to bee plainly wicked; which two points do bring with them moſt grieuous inconueniences, *P. Martyr. Hooper. loc. com. f.* 1086. And therefore theſe things which the Paſtors cannot change, they ſhould rather beare withall, then by forſaking the Church for that cauſe they ſhould giue occaſion for farre greater and more dangerous miſchifes vnto Satan, who ſeeketh nothing elſe, *Beza Epiſt.* 12. *fol.* 99.

Becauſe it is better to vſe theſe Ceremonies (hee mentions a Surpleſſe) as a thing indifferent, then by the obſtinate refuſall thereof to raiſe vp Schiſme, and to interrupt the courſe of the doctrine of truth and to giue occaſion to Heretickes to poſſeſſe the Church, *Polan. in Ezec.* 44. *fol.* 807.

Becauſe ſuch is the example of *Paul*, who circumciſed *Timothy* for the Iewes, in that they all knew his father to bee a Græcian, *Act.* 16. 3. *Idem Ibid.*

Becauſe wee muſt giue place vnto the ſway of the times wherein wee liue, ſo farre forth as may ſtand with keeping faith and a good conſcience, *Act.* 28. 11. & 19. 10. 26. & 15. 28. 29. Maiſter *Perkins* caſes of *Conſc. lib.* 3. *cap.* 2. *fol.* 483.

Becauſe, if we cannot doe the good that moſt we deſire, in ſuch exquiſite manner as wee would, wee muſt content our ſelues with the meane, and in things which are good and to bee done, it is the ſafeſt courſe to ſatiſfie our ſelues in doing the leſſe, leſt in ventring to doe the more, which cannot be, we grow to the extreamity, and ſo faile to offend in our action, *Eccleſ.* 7. 16. read the proofes, *Perkins* caſes

of

of *Consc. lib.* 3. *cap.* 2. *fol.* 484. 485. 486.

Because it may bee thought expedient, that these things for a time be borne withall; for it may perhaps produce this effect, that these contentions may be auoided, by the which contentions there is great perill, lest greater and farre more important benefites bee hindred; and lest the mindes of men be at the first beginning turned from the Gospel, as we see it come to passe, *Martyr. ibid. fol.* 1085.

Because, if the parity of Doctrine and of Faith doe remaine entire, the Pastors may openly teach and presse vnto their flocks such doctrine as may serue to take away offences arising by the vse of these Ceremonies, *Beza Epist.* 12. *fol.* 99.

Because, if wee preach and teach indifferent things to bee impious, we shall so alienate mens mindes from vs, that they will no longer endure to bee attentiue and patient hearers of sound doctrine, and of necessary instructions, *P. Martyr ib. fol.* 1086. *Hoopero.*

Because it is farre better to contend about greater matters, in which the euidence of trueth may conuince the Papists and other our aduersaries, then to wrangle or braule about a Surplesse or the like thing, where wise men cry out vpon vs, that with peeuish waywardnesse and obstinacy we crosse our gouerners, and nourish dissentions, *Melancth. concil. part.* 2. *fol.* 91.

Because the sinew and principall members of Antichrist should first of all bee studiously oppugned [such as an vnlearned Ministry, slackned discipline, &c.] The which things, if all of vs on either side did vniformely with vnited force and indeuours set vpon, the abuses of Surplesses and of all other inconuenient things would easily be abolished, and all the markes and shadowes of Antichrist would vanish: Else vaine will bee the labour of driuing or expelling Antichrists reliques and shadowes from the Church, *Bucer script. Anglican. Hoopro fol.* 706. For if we did suffer the Gospel first of all to be spread abroad to take deepe rooting,

perhaps men would better and more eaſily bee perſwaded that they might remooue theſe externall inconuenient ſhewes and Ceremonies, like as a ſicke man luſting after ſome ſmall trifling meates, which, after hee is well againe, doeth voluntarily renounce as vnfit. Wherefore let England bee firſt diligently inſtructed, and confirmed in the chiefe and moſt neceſſary perils of Religion, and ſo afterwards in my iudgement the Church ſhall not much be offended to haue theſe things ſomewhat ſuperfluous to be remooued, *P. Martyr loc. fol.* 1086. *Hoopero.*

Becauſe if ſome things in their nature indifferent be impoſed it is not meete too egerly to contend about ſuch matters; eſpecially when as we ſee thoſe Magiſtrates by whom the light of the Goſpel is much furthered in England, and by whoſe authority it may much more be furthered, to oppoſe themſelues againſt vs. *Peter Martyr ibid. fol.* 1085. *Hoopero.*

Becauſe, whereas the Miniſters are willing to reforme abuſes, & the Magiſtrate is peremptory and reſolute, not to reforme for ſome reaſons of policy, the Miniſter in that caſe is not to leaue his miniſtery, or to trouble the Church, *intempeſtiuis clamoribus*, or to conteſt or contend with the magiſtrate: The reaſon is, becauſe this courſe tendeth to the ouerthrow of the Church, and is oppoſite to that charity which he oweth vnto Chriſt & to his church, out of which ground and rule he ought to preach, and to hold on in the courſe of his miniſtery. Hee ought indeede to teach publikely and priuately (as the matter requireth) what is to be done, but this he muſt performe without ſedition and troubling of the Church; but peaceably and diſcreetly. Charity will informe the Paſtor, if he loue the Church indeede, how hee ought in theſe caſes to behaue himſelfe, *Zanch. in Philip.* 1. *fol.* 45. Looke alſo, *Muſculus loc. part.* 2. *de tradit.* §. 6. *fol.* 31.

Becauſe the Apoſtles in this caſe being guided by the rule of loue, did at the inſtant requeſt of the Iewes, inioyne the Brethren

Brethren, and the Churches which were gathered out of Gentiliſme, to abſtaine from ſtrangled meate and bloud; and choſe rather to burthen them for a ſeaſon with the obſeruation of theſe things which ſauoured of Iewiſh ſuperſtition. Alſo by the ſame rule of loue was *Paul* led whenas he came into the Temple with thoſe foure Iewes which had a vow vpon them, and purified himſelfe with them. Yet theſe Rites of thoſe times were (*Stipulæ cum fundamento Chriſto non cõgruentes*) Stubble not agreeing with Chriſt the foundation: But the edification of the Church required this thing. Wherefore many things are to be tolerated by the Miniſters, that the peace of Churches be not rent, and that Schiſmes may bee auoyded, ſo that they bee not ſuch things, or doctrines which doe fight with the foundation and doe heaue at it, *Zanch. ibid.*

Becauſe if Paſtors cannot reforme all things which need amendment, according to their deſire, they muſt not therefore caſt away their Miniſtry, or trouble the whole Church with an vnvſuall aſperity. The reaſon: Becauſe all godly ground and forme of Eccleſiaſticall diſcipline ought euer to haue reſpect and haue referenee to the vnitie of the ſpirit in the bond of peace; which the Apoſtle commanded to bee kept by ſeruing one another; and which rule not being kept, the medicine of diſcipline groweth to be ſuperfluous, and pernicious. It is confeſſed, that Paſtors ought with their vttermoſt endeuours to labour, that there remaine no corruption in the Church: but they muſt vſe that wiſdome which our Sauiour preſcribeth, leſt by plucking vp the tares, they hurt the good corne. Wherefore the precept of the Apoſtle of ſeparating the euill, (or of mending corruption) muſt by no meanes be neglected, *cum ſine periculo violandæ pacis fieri poteſt*, when it may bee done without the danger of violation of the Churches peace: for elſe hee would not haue it done, *Caluin. inſtit.* 4. 12. §. 11. 13.

Becauſe the charge of preaching the word of God is an abſolute commandement of the Lord; and it is ſo neceſſary

ſary for him that is called thereunto, that a woe hangeth on his head if he doe not preach it: It ought not to be laid aſide for a ſimple incõuenience, or vncomlineſſe of a thing, which in its owne nature is indifferent; ſuch as the Surpleſſe is, whereof he ſpeaketh, or the like Ceremonies, Maſter *Cartwright* in the reſt of the 2. reply, *fol.*262.263.

Becauſe when two commandements of the morall Law are oppoſite in reſpect of vs, ſo as we cannot doe them both at the ſame time; then the leſſer commandement (as auoyding inconuenient Ceremonies) giues place to the greater, (ſuch as preaching of the Word) and doeth not binde for that inſtant, Maſter *Perkins* in his Treatiſe of conſcience, *cap.*2. *fol.*14.15.

Becauſe it is euident that Ieſus Chriſt our Lord did onely preſcribe the ſubſtance of the Miniſtry both of the Word and Sacraments in his owne words; and all other things which appertaine to the decent and profitable adminiſtration of his myſteries he hath left and admitted to be ordered by his Church: Hence wee celebrate the Lords Supper, neither in the euening, neither in a priuate houſe, neither leaning, neither yet with men onely. Now who would condemne the Church, if by a pure and holy conſent of the members thereof, it ſhould bee the cuſtome that euery communicant (as in the Primitiue Church the new baptiſed did) ſhould weare a white garment? *Bucer. Script. Anglican. fol.* 708. *Hoopero.* ſo alſo hee argueth in his Epiſtle to *Io. Alaſco*: Chriſt no where hath forbidden ſuch a vſe of them, as we haue expounded, namely of Ceremonies ſignificatiue ordained by the Church, not ſuperſtitiouſly, but purely vſed. This argument alſo hath *Zanch. de redempt. cap.*16. *fol.*445. *a.* There is a great queſtion (ſaith hee) in theſe our dayes about Miniſteriall garments: ſurely we read not that Chriſt and his Apoſtles did appoint any thing of this matter; neither that they changed their garments, either when they baptiſed, or when they adminiſterd the Lords Supper, but neither did they forbid, that men might not take other

garments.

garments. Wherefore it is (*liberum per se*) a matter free in itselfe to vse or not to vse other garments in the administration of the Sacraments.

Because, if true Christians, hauing the pure doctrine of Christ & discipline in their Churches, should enioine some speciall garment, though abused by the Papists, for the commendation of the Ministery to the simple people, there is no Scripture forbidding a man to leaue such Christians to their iudgement: But there are sundry Scriptures clearely teaching a man why he should leaue them to this their practise, as Rom. 14. 1. Cor. 8. and 9. and many other places, namely, whersoeuer we are taught of the libertie and good vse of the creatures, not of meates onely, but of all creatures else. Hee giueth instance of a white garment vsed on the Baptized or Communicants of the Lords Supper, *Bucer. Script. Anglican. fol.* 708. *Hoopero.*

Because they which defend these things, may pretend some honest and iust signification, not strange from the Scriptures: As, [touching the Surplesse] the Ministers of the Church are Angels, Mal. 3. 1. and the Angels alwayes for the most part appeared as apparelled in White garments, *Pet. Martyr. loc. fol.* 1085. *Hoopero.* *Bucer* will haue them signifie (*Caelestẽ puritatem & candorẽ, omniumq; virtutũ ornatũ*) heauenly puritie and sinceritie, and the ornament of all vertues, *Script. Angl. fol.* 682. so also *fol.* 707. 709. Againe, What should let, but that the Churches may vse this white Vesture, or more Vestures, to monish vs precisely of that diuine benefit, of the light and dignitie of the heauenly doctrine, which he giueth vs by the holy Ministery, and by the which the Ministers themselues may bee the more mindful of their office &c. *Bucer* in his Epistle to *Io. Alasco*, at the end of the examination. This reason also hath *Zanch.* Albeit a garment be a free thing, saith he, and numbred vp among matters indifferent; yet for signification, a linnen garment were more decent then a woollen for a Minister to vse in administring the Sacramẽts, for that it is the Impresse,

or type of innocencie and holineſſe; Hence in the *Apocalyps* white garments are giuen to the Saints, *Zanch. de redempt. cap. 16. fol. 445. a.*

Becauſe theſe Ceremonies are ancient, and haue ſome good vſe, it was an old cuſtome in the Church, that ſuch as adminiſtred the Sacraments, ſhould weare a white linen garment, *Zanch. ibid. ex Hieron. cont. Pelag. li. 1.* The ſigne of the Croſſe is *vetuſtiſſima*, very ancient, *Beza Epi. 8. fol. 75.* There was therfore ſome vſe therof, thogh ſince it hath bin horribly abuſed, and there be ſmall profit thereof, *Bez. Ep. 12. fol. 99.* Kneeling at the Communiō hath a ſhew indeed of godly & Chriſtian reuerence, and therefore might heretofore haue been vſed (*cum fructu*) with ſome profit, *ibid. fol. 100.*

Becauſe if we proceed to diſſwade from theſe indifferent things, as from pernicious and euill things, we ſhall thereby condemne very many Churches, not diſagreeing from the Goſpel; and ſhall taxe too bitterly innumerable Churches, which haue euer, and are of old celebrated, as moſt commendable and approued, *P. Mart. loc. fol. 1086. Hoopero.* If agreemēt in doctrine might be procured between the Saxon or Lutheran Churches and ours, there would be no ſeparation made for Surpleſſes, or Ceremonies of the like nature, *ib fol. 1127. Bucer* hath alſo this reaſon; If there be no liberty granted to the Churches, of ordeining Ceremonies about the Lords Supper, whereof they haue not the expreſſe commandement of Chriſt; By this meanes will all Churches be condemned (*impia audacia*) of impious boldneſſe: For all Churches doe obſerue in the Supper of the Lord, ſuch a time, place, and habit or ſite of body, and beſides doe admit womē to the Cōmunion; of all which things they haue not onely no commandement of the Lord, but they haue alſo his contrary example; For our Lord did celebrate his Supper at night not in the morning; in a priuate houſe, not in a publike; leaning with his Apoſtles and after the receiuing of the Paſcall lambe notwithſtanding: Alſo, hee admitted not the women, among whom he had ſundry his moſt holy

Diſciples,

Diſciples, *Bucer. Scrip. Anglic. fol.* 807. 809. To this reaſon *Pet. Martyr* moueth an obiection. The Church-authority preſent or paſt, ought not to be of that force, that the truth of Gods Word be thereby wronged; which (albeit the world do fall about our eares in peeces) ought to be kept inviolable. It is true (*ſed propter ἀδιάφορα*) but for things indifrent, I am reſolute, that by no meanes we may admit that either Churches ſhould be condemned, or that wee ſhould leſſe reuerently or honeſtly ſpeake of them, *Ibid. fol.* 1086.

Becauſe we muſt take heed, leſt theſe things which be of leſſe importance through our contention, may be the meanes or occaſions that thoſe things which ſhould be eſteemed of greater force and valew, either cannot at all be brought vnto the Church, or if they be once brought in they cannot be eſtabliſhed with continuance, *Peter Martyr ibid.* 1086.

Becauſe we muſt take heed of Satans accuſtomed ſleights, whereby he leadeth vs away from the care of neceſſary things, to the immoderate carefulneſſe of thoſe things which may well be let paſſe, and from ſearching out of the true doctrine of Chriſt, to induce vs to thoſe things wherein few can conſent alike: and finally, by the which he kindleth in diuers men a zeale to purge thoſe things which are without vs, thereby to neglect our inward deformities, *Bucer. Epiſt. ad Ioan. Alaſco.* After at the ende of that Epiſtle, This coulorable craft of Satan muſt be taken heed of, by which often he effecteth this, that wee reckon thoſe things ſinnes which are no ſins, and thoſe that bee ſinnes indeede, wee ſeeme not to regard them in our ſelues, or elſe againſt thoſe ſinnes which our conſciences define to bee ſinnes indeede, we vſe no ſuch ſeuerity as we ought.

Becauſe we ſhould in this Realme take moſt godly heedfulneſſe that wee further not vnawares the Diuels intents, who throweth in among vs ſundry queſtions and controuerſies, leaſt wee ſhould take in hand to handle the queſtion of ſetting forward the doctrine of the Goſpel, and reſto-

ring of diſcipline, and thereby to remoue all drones from Eccleſiaſticall Miniſteries, *Bucer. in Ep. Io. Alaſcco.*

Becauſe things in themſelues otherwiſe indifferent, doe after a ſort change or alter their nature, when as by any command of lawfull authority, they be either commanded or forbidden: becauſe they may not be omitted contrary to a iuſt commandement, if they bee commanded, neither may they be done againſt a prohibition if they be forbidden, as appeareth by the Law Ceremoniall, *Bez. Epiſt. 24. fol. 143.*

Becauſe there is ſome burthenſome ſeruitude in euery Church, in ſome more milde, in others more hard and the ſorrowes of ſuch ſeruitude and burthens ſhould be comforted by the Brethren, and not increaſed by their condemnation ſo long as the foundation is retained, *Melancht. conſil. part. 2. fol. 92.*

Becauſe concord and mutuall loue muſt by Brethren be defended, leſt inuocation in themſelues, or in the people be interrupted, and leſt lamentable and pernicious doubts be produced from queſtions not neceſſary, as of old time it did about Eaſter; they who haue their Chriſtian libertie leſſe reſtrained ſhould giue God thankes and vſe the ſame godly, for the illuſtration of doctrine, & not for that cauſe to ſlacken the raines of diſcipline the more: others in more burthenſome ſeruitude ſhould acknowledge themſelues to be corrected of God, and let them not ſuffer the true worſhip of God to be corrupted, as it is written, All this hath come vpon vs, yet haue we not forgotten thee, *Melancht. conſil. part 2. fol. 92.* And ſo much of the reaſons mouing theſe perſons to this iudgement and practice of admitting rather inconuenient ceremonies then to ſuffer depriuation, or the ouerthrow of the Church.

Fourthly and laſtly, wee will obſerue ſuch obiections, as haue beene made againſt this doctrine and practice, which haue by them the ſaid excellent perſons and pillars of Chriſt his Church beene anſwered and reſolued.

Why

Why haue yee not abolished these Ceremonies and corruptions out of your Churches all at once? *Obiect.*

1 *Melancht.* As it is with a Pilote of a ship, which must take that way, and runne such a course, not which he knoweth to bee most right, but which the windes doe permit vnto him: so we when we could by no meanes hinder the greater, it was sufficient to admit the lesser, *Consil. part. 1. fol. 76.* *Answ.*

2 *Zanchius*: I approue not their intemperancy, which doe nothing vnlesse it bee tumultuously, and which haue more minde to teare and rend through all things, then discreetly and aduisedly to vnrippe them, *Compend. loc. 14. de Scandalo. fol. 6. 15.* taken out of *Calvin. Institut. 3. 19. 13.*

3 *Illyricus*: That Medicall and politicall rule heere taketh very good place, [*omnis mutatio periculosa*] That all kindes of alterations are not without some perill: For alteration of Ceremonies cannot easily bee made without offence vnto the weake, nor without an imputation or aspersion of leuity, or of ambition with the more wise, *Clau. script. part. 1. fol. 33. verbo adiaph.*

4 *Zepperus de Sacramentis cap. 13. fol. 324. 325. 326. 228.*

1 The furious clamors and persecutions of the Papists did not permit this reformation of Ceremonies at the first: which were so violent and bloody, that it gaue small or no leisure to the teachers and lights of the Church, neither was it safe for them to bend their care or cogitations this way.

2 The people were so drowned in the deepe darkenesse and Idolatry of the Papacy, that the amendment of Ceremonies, and of externall worship could not in those beginnings be vndertaken. It was necessary to vse doctrine, and to instruct the people of sundry and horrible errors, Idolatry, Superstitions, and abuses, which the whole Papacie and Popish ceremonies haue in their departure, that so all those ougly things might first bee remooued out of their mindes, before they were remoued from their sight. That

which is not the work of one yere, but a task of long ſeaſon: For as Ceremonies which are viſible things, and apprehended by the eyes, doe more affect and mooue then the inuiſible doctrine; So the people did cloſely ſticke to their accuſtomed Ceremonies, and oppoſed themſelues vehemently againſt the reformation of them: Euen as wee ſee at this day to come to paſſe, when as yet ſound doctrine hath preuailed and flouriſhed for aboue theſe 80. yeeres.

3 The Church in Popery was nothing elſe but a ſicke body: In which from the ſole of the foote, to the crowne of the head, there was nothing ſound and intire: Wherefore at the firſt beginning of reformation, that whole *chaos* and abomination of error, and of Popiſh Idolatry could not ſuddenly be perceiued, but vſe and experience did daily manifeſt and teach euery day more, then at the firſt. ||

Obiect. Biſhop *Hooper*:] Your ceremonies are humane inuentions, and mans Traditions about Gods worſhip, and are ſpoken againſt, Matt. 15. Col. 2.

Anſw. *P. Martyr*:] 1 All humane inuentions about Gods ſeruice are not preſently to be: condemned: for it was an humane inuention, that we ſhould rather receiue the Lords Supper in the Morning, then after dinner. So it was an humane inuention, that the price of the things ſold in the Primitiue Church, ſhould be laid at the Apoſtles feete.

2 I confeſſe with you, that theſe ceremonies (ſuch as the Surpleſſe) are humane inuentions, and of themſelues they doe not edifie: Howbeit, to ſome it may bee thought expedient that they be borne with for a ſeaſon: for it may bring this to paſſe, that by theſe contentions there is great danger, leſt greater good fruit, and more rich commoditie will be hindred, and that the minds of men be ſuddenly turned from the Goſpel; the experience whereof, we haue ſeen heretofore, *Loc. com. inter Epiſtolas Hoopero. fol.* 1087.

Bucer:] 1 Whatſoeuer Scripture you alleadge againſt humane Traditions, that altogether you know to be vnderſtood only of thoſe things, whereby men wil by theſe things offer

offer worship vnto God, and that also by letting passe the Commandements of God.

2 To the place of Matt. 15. Euen you B b. *Hooper* had rather receiue your meate with your hands washed, then with your hands vnwashed, (as the Pharises did.) To Col. 2. Whatsoeuer is spoken there of beggerly and weake elements appertaineth to superstition: by which superstition these things were exacted as matters necessary or profitable to saluation, euen after Christ was reuealed: And whatsoeuer abuse there bee of these garments, (or the like Ceremonies) that sticketh not on the garments, but in impure mindes.

Wee must adde nothing to Gods word, Deut. 12. Reue. 12. Pro. 30. *Obiect.*

No parts of worship to the worship of God. *Answ.*

1. *Beza*: There is a twofold opinion concerning the reformation of Churches, some hold that nothing at all should be added to Apostolicall simplicitie, and by consequence are of minde, that whatsoeuer the Apostles did, they thinke they are to doe it, but whatsoeuer the Church after the Apostles did adde to the first rites, they thinke them fit euen all at once to be abolished: There are others on the other side, which hold that certaine ancient rites (besides the Apostolicall ordinances) are to bee retained, partly as profitable and necessary: partly also albeit not necessary, yet to be tolerated for concord sakes. For mine owne part I doubt not, but the Apostolicall doctrine to bee most absolutely perfect without all exception, to the which it is not lawfull to adde, or to detract any thing, howbeit, touching Ceremonies my iudgement is otherwise. For first, it is certaine that euen the Apostles themselues, could not determinately set downe, what they iudged to bee expedient for the Churches in their first beginning: and therefore necessarily they proceeded by little and little, as the institution of Deacons doeth make euident, in as much as they suffered, for a season many Iewish Ceremonies, as appeareth in the

story

ſtory of their acts: againe, to whom can it bee doubtfull, that the Apoſtles had exceeding regard vnto their times, places, and perſons in externall rites. In as much as it is not profitable, that the ſame rites were obſerued euery where, as appeareth in that excellent Epiſtle of *Irenæus* to *Victor*; beſides neceſſity it ſelfe aboliſhed certaine of their ordinances, as their common feaſts of loue. Wherefore whatſoeuer was performed by the Apoſtles in rites and Ceremonies, I doe not iudge that preſently, neither yet without ſome exception, to bee followed as a rule. And indeede I wonder not that thoſe ancient Fathers, hauing reſpect vnto their owne times, did take away ſome things, ſome things adde, and ſome what alter. Onely herein (with their good leaue bee it ſpoken) they ſeeme to mee to haue often failed, that they neither held any meaſure in their rites, neither had that due regard to Chriſtian ſimplicitie and puritie, as was meete, *Epiſt. 8. fol. 70. 71.*

2. *Bucer*: If there be no liberty granted to the Churches, of ordaining Ceremonies about the Lords Supper, whereof they haue not the expreſſe commandement of Chriſt, by this meanes will all Churches be condemned *(impiæ audaciæ)* of moſt impious boldneſſe. For all Churches doe obſerue in the Supper of the Lord, ſuch a time, place, and habit, or ſite of body; and beſides doe admit women to the Communion, of all which things they haue not onely no commandement, but they haue alſo his contrary example: for our Lord did celebrate his Supper at night, not in the morning in a priuate houſe, not in a publike, leaning on his ſide, (and after the receiuing of the Paſchall lambe) not ſtanding; alſo hee admitted not the women, ſundry of whom hee had for his moſt holy diſciples, *Bucer. Script. Anglican. fol. 708. 789.*

3. *Caluin*: Foraſmuch as our Lord hath both faithfully comprehended, & cleerely declared in the holy Scriptures, the whole ſumme of true righteouſneſſe, and all the partes of his worſhip, and whatſoeuer was needefull to ſaluation

therefore

therefore [*in his ſolus magiſter audiendus eſt*] in theſe things the Maſter, Chriſt, is onely to bee hearkened vnto: Howbeit, becauſe he would not particularly preſcribe what wee ought to follow or practiſe [*in externâ diſciplinâ & ceremonijs*] in externall diſcipline and ceremonies: For that hee foreſaw that theſe things did depend vpon the condition of the times, neither did he iudge one forme to be agreeing to all ages: Therefore here wee are to haue recourſe vnto the generall rules which he hath left and giuen, that whatſoeuer the neceſſitie of the Church for matter of order and decencie, ſhall require, may bee determined by theſe rules, *Inſtit.* 4. 10. 30.

4. *Zanchius*: If any thing bee altered or added, which is not commanded of God being not eſſentiall, but accidentall, and not as neceſſary, but as indifferent, appertaining to decencie, or to order, or to edification; wee cannot hence conclude, that any thing is altered of the appointed worſhip, or that there is another worſhip erected. As for example, Chriſt performed his Supper at night. The Apoſtles were wont to performe it alſo in the morning, and the Church followed afterwards this time: Should a man hereupon ſay, that any thing is derogated from the Supper of the Lord? ſurely no; becauſe Chriſt commanded not the ſame to be celebrated in the night, as himſelfe obſerued it, but onely (*hoc facite*) that we ſhould doe that (for the matter or ſubſtance) which he did, but not at that time wherin he did it. Alſo to that the Primitiue Church (as appeareth in *Iuſtinus Martyr*) did mingle Water with the Wine in the Lords Supper; it is not a ſufficient ground to ſay they altered or changed the inſtitution of the Lords Supper, and that for two reaſons; One, becauſe it may be that the Wine which Chriſt Ieſus gaue to his Diſciples was mingled with water, ſeeing the Apoſtles doe not report the contrary. and it is probable, that the Primitiue Church might receiue this from the Apoſtles: Another reaſon is, becauſe the Primitiue church did not adde water as a matter altogether neceſſary,

and ſo as appertaining to the ſubſtance of the Lords Supper, but only to ſignifie a myſtery; but if any did commend it as neceſſary, they did vndoubtedly depraue the Lords Supper. But they much more, who vſed onely water in the Lords Supper, as the *Aquarij* did, againſt whom *Cyprian* did write: for it is euident, that Chriſt our Sauiour vſed wine, and commaunded that wee alſo ſhould do the like. To this adde, in that the ancient Biſhops in the celebration of the Lords Supper, did put on another garment, then that they vſually did weare, appertaineth nothing to the alteration of the Lords Supper: For Chriſt commanded not that wee ſhould celebrate his Supper with our vſuall garments, as hee did, but onely that wee ſhould doe that which he did himſelfe. The like may bee affirmed of ſundry other things, as well in Baptiſme, as in the Supper of the Lord. The ſumme of all is this: Such things as are added, but yet as matters indifferent, for order, for decency, and to edification; ſuch matters do not change the ſubſtance of the Sacraments, and therefore alter not the worſhip. But ſuch things as are taken from the inſtitution of Chriſt, or els are added as neceſſary, and appertaining to the ſubſtance, thoſe things do corrupt the inſtitution of the Lord, and ſo doe eſtabliſh another kind of worſhip. To this kind of addition appertain the places of forbidding to adde to Gods word, *Deut.* 4. 1, 2. Note that which hee there ſaith, Yee ſhall not adde to the Word which I commaund you: The Word of the Lord is neceſſary, it tyeth the conſcience, and deliuereth the ſubſtance of the Worſhip, and hath nothing adiaphorall or indifferent therein: wherefore to adde vnto the Word, is to ordaine or appoint in Gods worſhip ſome thing as neceſſary, and as appertaining to the eſſence or worſhip of God, and which doth ſo binde mens conſciences, euen as the Word of God it ſelfe; wherefore he addeth not vnto the Word of God, which by the conſent of the Church ordaineth any thing, not as neceſſary, but as indifferent, and free for order onely, or for decencie, and vnto edification, not binding the

conſcience

conſcience of any by ſuch an ordinance, *Zanch. de redempt. cap. 19. fol. 447.*

Biſhop *Hooper*:] Whatſoeuer is not of faith is ſinne, Rom. 14. 23. *Obiect.*

P. Martyr:] This I acknowledge with you to be moſt true, hobeit that we may haue a quiet conſcience in our actions, that chiefly ſeemeth to conduce which is written by the Apoſtle vnto *Titus*, All things are cleane vnto the cleane, And vnto *Timothy*, Euery creature of God is good: But it is not neceſſarily required, that we haue an expreſſe mention of euery particular and ſingular thing which we vſe to doe: This is ſufficient in generall, to know by faith that indifferent things cannot defile thoſe which vſe them with a ſincere minde and conſcience, *Loc. com. inter Epiſt. fol. 1088. Hooper.* *Anſw.*

Bb. *Hooper*:] Theſe Ceremonies are Aaronicall and Iewiſh, an imitation of the Aaronicall Prieſthood, and therefore ought to be eſchewed of all that loue Chriſt. *Obiect.*

Bucer:] 1. Though I admit your antecedent, yet your concluſion followeth not, for to imitate *Aarons* Ceremonies is not of it ſelfe vicious: but onely when men vſe them as neceſſary to ſaluation, or to ſignifie that Chriſt is yet for to come to take fleſh vpon him, *Epiſt. ad Ioan. Alaſco.* Nothing can truely be ſaid to appertaine to the Prieſthood of *Aaron* ſo farre forth as it is aboliſhed, but that which is vſed with ſuch like ſuperſtition as if it were now (after Chriſt reuealed) needfull to ſaluation, or profitable of it ſelfe, or whereby ſome occaſion is giuen to a man to aſſume or to retaine this ſuperſtition with himſelfe, or of troubling the peace and quiet of Brethren, *Idem Script. Anglican. fol. 707. Hoopero.* *Anſw.*

2 For a Rite or Ceremony to be Aaronicall, adheareth or ſticketh not to any of the creatures of God in no garment, in no figure, in no colour, in no worke of God: But in the minde and profeſſion of ſuch as abuſe the good creatures of God to impious ſignification, *idem ibid.*

3 If by no meanes it be lawfull to vſe thoſe things which were of *Aarons* Prieſthood or of the Gentiles; Then it is not lawfull for vs to haue Churches nor holy-dayes: For there is no expreſſe commaundement by word in the holy Scriptures of theſe things. It is gathered notwithſtanding from the example of the old people, that they are profitable for vs to the increaſe of godlineſſe, which thing alſo experience proueth. *Idem ad Ioan. Alaſco.*

Petre Martyr: In the Law or Prieſthood of *Aaron* there were 1. Sacraments, whereby it pleaſed God to confirme and ſeale the promiſes of Chriſt to come, all which I know are aboliſhed & that we muſt beleeue that Chriſt is alreadie giuen, not to be giuen: And ſeeing other ſeales of Gods promiſes are vnder the Goſpell giuen by our Lord himſelfe, namely, Bread and Wine; we ought not to recall the antiquated ſignes. 2 Howbeit, there were ſome actions in the Law of that nature, that properly they may not be ſaid to be Sacraments: For they made to decency, to order and ſome benefit, which I doe iudge may be recalled and retained as agreeable to the light of nature, and furthering ſome profit to our ſelues: Who knoweth not that the Apoſtles for the peace and more comfortable conuerſing of beleeuers, did command the Gentiles that they ſhould abſtaine from bloud and ſtrangled? Thoſe things were out of queſtion Aaronicall, if you will comprehend all things generally which were in the Law. Further, no man is ignorant that Tythes are inioyned in innumerable places for the maintenance of Miniſters: beſides, if I might more diligently ſearch and conſider, as the time now will not permit me, I could finde out not a few things which our Church hath borrowed out of the law of *Moſes*, & that from the firſt beginning of the Church: And that I may not omit this one thing wee haue the feſtiuall dayes in memoriall of our Lords Reſurrection, Natiuitie, Pentecoſt, and death of Chriſt; ſhall all theſe things bee aboliſhed becauſe they bee ſhadowes of the olde Law? By theſe things I ſuppoſe

poſe you ſee (B b. *Hooper*) that all things appertaining to the Aaronicall Prieſthood are not ſo aboliſhed, as that nothing thereof either may be retained, or vſed by vs. *Martyr. loc. inter Epiſt. Hoopero. fol.* 1087.

B b. *Hooper*:] Theſe Ceremonies were of Antichriſts inuension. *Obiect.*

Bucer:] The vſe of ſuch garments (as the Surpleſſe, were vſed Godly by the holy Fathers, before the Pope became to be the Romiſh Antichriſt, *Script. Anglic. fol.* 682. *Cranmero.* *Anſw.*

Martyr: I cannot eaſily grant that the diuerſity of garments had their originall from the Pope, ſeeing we reade in the Eccleſiaſticall Hiſtory, that *Iohn* the Euangeliſt ware *Petalum, ſeu Lamina Pontificalis*, a kinde of garment proper to a Miniſter or B b. and *Pontius* the Deacon witneſſeth of *Cyprian* the Martyr, that when as he was to be beheaded, he gaue his garment (named *Birrus*) to the executioners: His garment called *Dalmatica* hee gaue to the Deacons, and ſtood in his linnen garments. And Chriſtians when they were conuerted vnto Chriſt, did as the Fathers witneſſe, change their garment, and for a gowne did put on a cloake: For the which when they were mocked of the Heathen, *Tertullian* wrote a moſt learned booke (*de Pallio*) of the cloake. Beſides, *Chryſoſtome* maketh mention of the white garment of the Miniſters of the Church; Neither doe I thinke that you (B b. *Hooper*) are ignorant, that there was giuen a White garment vnto thoſe that were admitted vnto the Church by Baptiſme. Wherefore it is cleere that there were ſome differences of veſtures before the tyranny of the Pope was in force. But admitte theſe things to be the Popes inuentions, I cannot perſwade my ſelfe, that the impiety of the Papacy is ſo great, that whatſoeuer it toucheth, it maketh ſo polluted and defiled, as that the vſe of ſuch things may not be granted to good and Godly perſons. *Martyr. Hoopero fol.* 1087. Looke more for anſwere hereto, in the anſwere to the next obiection.

The like anſwere and allegations doe Bullenger & Gualt. giue to the ſam obiection: Looke Whitgifts defence. fol. 268.

Obiect. Bb. *Hooper:*] Theſe things abuſed by Antichriſt, are ſo defiled, that they may not be permitted to any Church howſoeuer, knowing and worſhipping Chriſt, and acquainted with her liberty of all things.

Anſw. *Bucer:*] Surely I make great conſcience to ſay thus much: For 1. I ſee no Scripture whereby I may defend it. 2. The Scripture doth euery where preach, that euery creature of God is good vnto the good; that is, to ſuch as doe truely beleeue in Chriſt, and doe godly vſe his creatures: And that this creature of God is good, not only in naturall effects, as bread is good in the effects of feeding and ſtrengthening our bodies, and wine in the effects of drinking and heating vs, but alſo it is good in diuers ſignifications and admonitions: For godly men doe ſtirre vp and nouriſh in themſelues the remembrance and conſideration of many of Gods benefits from euery thing which is a creature of God. From hence are thoſe things in the Pſalmes, and in the Songs of the Saints concerning the praiſe and celebration of Gods Name, to the which all the works of God doe inuite them. 3. What Scripture teacheth, that there is ſuch power giuen to the Deuill, or to euill men, that by their abuſe they can make any creature of God which is good in it ſelfe, and good alſo in ſignification and admonition, to be in it ſelfe euill and impious? 4. Nothing can be ſaid to be a rite of Antichriſtianiſme, but ſuch whereby ſome profeſſion of, and communication with Antichriſt is exerciſed, or whereby ſuch profeſſion and communion is furthered, *Script. Anglic. fol.* 707. *Hoopero.*

Peter Martyr] By this which you alleadge I ſee not how it may be firmely concluded, that we may vſe nothing which is vſually done in Popery, ſurely wee muſt beware, leſt wee oppreſſe the Church of Chriſt, with too much ſeruitude or bondage, that namely it haue liberty to vſe nothing which appertaineth to the Pope. Surely our anceſtors (in the Primitiue times) tooke the Idoll Temples, and conuerted them into ſacred houſes, in the which Chriſt may bee worſhipped:

shipped: and the reuenewes which were consecrated to the Gods of the heathen, to stage playes and Vestall Nunnes, they translated for the maintenance of the Ministers of the Church, when as these things did not only serue Antichrist, but euen the diuell. Further the verses of Poets, which were consecrated to the Muses, and to diuers of their Gods, or vsed in Plaies acted on stages to appease their Gods (forsooth) the Ecclesiasticall writers vsed such of them as were fit, comely and true, and that by the example of the Apostle, which did not disdaine to cite *Menander*, *Aratus*, and *Epimenides*, and that in the very body of the diuine Scripture which hee deliuered; and those wordes which were otherwise prophane, hee fitted and applied (*diuino cultui*) to the seruice or worship of God: vnlesse perhaps ye will say, that the words of *Paul*, which are written and set downe in the holy letters, doe lesse serue to the worship of God, then the visible words which are vsed in the Sacraments. Besides who knoweth not that wine was consecrated to *Bacchus*, bread to *Ceres*, water to *Neptune*, oyle to *Minerua*, letters to *Mercury*, songs to the *Muses* or *Apollo*, and sundry other matters of this nature you may finde in *Turtullian* (*de corona militis*) who there is most of all in this argument: Al which things notwithstanding we are not afraid to vse freely, as well in holy as prophane vses, albeit, they haue beene dedicated to diuels, or to Idols (looke more in the former obiection, & in that which followeth) *Loc. com. fol.* 1087. *Hoopero.*

Bishop *Hooper.*] These Ceremonies ars notes of Antichrist, and they that communicate with them, doe communicate with Antichrist. *Obiect.*

Bucer.] 1. For any thing to be a note of Antichrist, is not in the nature of any creature in it selfe (for to that end nothing was made of God) But it hangeth altogether of consenting to Antichrists religion, and the professing thereof: The which consent and profession being changed into the consent and profession of Christianity, there can sticke in the *Answ.*

the things themſelues, no note or marke of Antichriſts religion. The vſe of Bels was a marke of Antichriſtianity in our Churches, when the people by them were called to Maſſes, and when they were rung againſt Tempeſts: Now they are a token of Chriſtianitie, when the people by them are gathered together to the Goſpel of Chriſt, and other holy actions, why may it not then bee, that the ſelfe ſame garment (or other like Ceremonie) may ſerue Godly with Godly men, that was of wicked ſignification with the vngodly. 2 Truly I know very many Miniſters of Chriſt moſt Godly men, who haue vſed Godly theſe veſtures, and at this day doe yet vſe them: ſo that I dare not for this cauſe aſcribe vnto them any fault at all, much leſſe ſo hainous a fault of communicating with Antichriſt, for the which fault we may vtterly refuſe to communicate with them in Chriſt. 3 The Prieſts of diuels did celebrate in their ſacrifices, the diſtribution of bread, and of the cuppe, as *Iuſtinus* Martyr, and *Tertullian* make mention, what let is there why we may not vſe the ſame Ceremonies alſo?

2

3

Obiect. You will ſay wee haue a commandement of the Lord touching this Ceremonie.

Anſw. Very well: And by the ſelfe ſame it appeareth, that ſame thing to ſerue among the children of God, to the ſeruice of Chriſt, which the wicked abuſed in the ſeruice of diuels, if the commandement of Chriſt bee added thereto. But it is the commandement of Chriſt, that in our actions we inſtitute and vſe all things, ſo as comlineſſe and order be obſerued, that faith may bee edified, &c. 4 Many things which the Antichriſts haue made markes of their impiety may be tokens of the kingdome of Chriſt, as the ſignes of Bread and Wine, the water of Baptiſme, and the laying on of hands. Preachings, Churches, Holy-dayes, and many other things alſo: theſe places of ſcripture are of a great ſcope; The earth and the fulneſſe thereof is of the Lord, not of the Diuell, not of Antichriſt, not of the wicked: And againe, the Sonne of man is Lord of the Sabboth, and the Sabboth

4

is

s made for man, and not man for the Sabbath; and all hings are pure to the pure, and euery creature of God is good, nor can be defiled to good men by the abuse of euill men: The word of God must bee followed in all respects, as well in our priuate actions as publike: For all things are to be done in the Name of the Lord Iesus, and to the glory of God. Then such libertie as we grant vnto our selues in our priuate vse of external things, let vs not denie in publike, *Bucer. Epist. Ioan. Alasco.*

Hemingius] Some are offended with our Ceremonies, which they exclaime to bee Papisticall. They say, wee in the *Denmarke* Churches haue Priests, Altars, Surplesses, Candles, Images, Exorcismes, Signings with the Crosse, plainly after the Papistical maner. To these I answer, that the true Church is to bee distinguished from the false, by doctrine and worship, not by Ceremonies which are (*per se adiaphora*) in their owne nature indifferent; neither doe wee iudge indifferent Ceremonies of so great moment, as that for them Schismes should be raised in the Church. Let the sinceritie of Doctrine be retained, and the pure Worship of God; let other things serue partly for publike peace, partly for the weakenesse of men; and let vs leaue these things to the wisdom of our gouernors, and let them determine of these matters, *Syntag. ad 4. leg. decal. §. 33. 34 fol. 365.*

Bishop *Hooper*] If ye grant so great libertie to Churches, as that they may vse all things for holy significations and instructions, we shall open a window to let in all manner of abuses, Iewish, Gentilish, Antichristian, yea, Holy water, Censing, and innumerable matters of that kinde. *Obiect.*

Bucer] This inconuenience neede not to bee feared at all: For the Churches which I haue described, and to the which I iudge that libertie, whereof I speake, cannot bee denied, wil so temper whatsoeuer Rites or garments, which they assume for their vse, that they may serue to illustrate, and not obscure the Gospel of our Lord Iesus Christ, *Script. Angli. fol. 709. Hooper o.* *Answ.*

P. Martyr] 1. There is a meaſure to bee appointed in thoſe things, which they reuoke, that the Church of the faithfull bee not burdened with theſe kinde of matters.

2. Neither that Gods worſhip, or the opinion of Religion be placed therein, as wee ſee in Popiſh holy water, and in cenſing to haue been done.

3. Further, great care herein is to be vſed, that Chriſtian libertie bee not hereby indangered, that albeit ſome olde Ceremonies bee reſtored, yet they be not ſo reſtored or eſteemed of, as a neceſſary meanes to obtaine ſaluation: But ſo ought ſuch things as theſe are to bee tolerated, that when they ſeeme leſſe profitable, they be remoued, *Loc. com. fol.* 1087. *Hoopero.*

Obiect. Biſhop *Hooper*] Therefore by this graunt it is in the Churches libertie to communicate but once a yeere, or very ſeldome: To ſtand and behold the celebration of the Lords Supper, and not to receiue, and the like.

Anſw. *Bucer*] Theſe things I iudge to bee *per ſe Papiſtica*, (and the like to theſe) for they are contrary to the word of God, as there hee ſheweth: But thoſe other circumſtances of place, time, ſite or habite of the body, in the celebration or receiuing of the Lords Supper: of admitting women as well as men to the Communion: of the forme and maner of publike prayer to God, and of ſinging Pſalmes: as alſo of garments and other things appertaining to outward decencie, I doubt not but the Lord hath giuen free power to his Church, of appointing and ordaining, concerning theſe matters, ſuch things as euery Church doth iudge to bee moſt expedient for the vpholding and increaſe of reuerence in the people towards all the holy ordinances of God, *Scrip. Anglic. fol.* 708. *Hoopero.*

Obiect. Biſhop *Hooper*] Thus by impoſing of theſe Ceremonies, ſpirituall tyranny will bee eſtabliſhed on the conſcience.

Anſw. *P. Martyr*] I doe not thinke that tyranny is therefore brought in, if ſome indifferent thing (as the Surpleſſe, whereof

whereof hee ſpeaketh) be vndertaken or intertained to be practiſed in the Church, and be thereupon conſtantly obſerued of many. In theſe dayes wee doe ſo adminiſter the Lords Supper in the morning as that we will not haue the Communion adminiſtred after dinner; but who will call this tyrannicall, which all of vs doe performe with like will & one conſent. To me in truth it were much more pleaſing, that we did onely that which Chriſt practiſed and deliuered to his Apoſtles, but if ſome indifferent things be added, I would not for this cauſe now that to ſharpe contention be raiſed about it. *Loc. com. fol.* 1088. *Hoopero.*

Sarania:] 1 Tyranny appertaineth to the Pope, which vndertaketh the command ouer mens conſciences, and vnder penalty of eternall curſe, commandeth & forbiddeth things (in their nature) indifferent, which cannot be approued for three cauſes. Firſt, becauſe he placeth religion in ſuch things whereby God is not worſhipped: Secondly, becauſe he aſcribeth merit, expiation of ſins, and ſatisfaction to them: Thirdly, becauſe he hath no authority to exact theſe things of the people of God.

2 Yet we muſt know that the iuſt commaundements of lawfull authority, concerning things in their nature indifferent, doth euen with God tye the conſciences of men, albeit the Magiſtrate, and ſuch as haue lawfull authority, doe commit them to God, as for example; A Father commands his ſonne to digge his field: this ſonne cannot with ſafe conſcience diſobey his fathers command; that which was free vnto him before his fathers command, when the commandement came is made neceſſary. A Merchant deſireth to tranſport certaine wares, it is a thing indifferent, but if the exportation of thoſe wares be forbidden by the Princes Proclamation, albeit the Prince reſpect not his conſcience, yet it is not a good mans part to carry out wares againſt the command of his Soueraigne, albeit he may doe it ſecretly without any puniſhment: the like I ſay of all other things, whether they concerne the common affaires of

our life or the externall comlineſſe of diuine worſhip, ſo as golden mediocrity be obſerued, *Defenſ.fol.*580.

Obiect. *Bb. Hooper*:] Theſe Ceremonies are repugnant & oppoſite vnto the Word of God: they are impious ſuperſtitions.

Anſw. *Caluin*: In the Engliſh Leturgy as you (the Engliſh exiles at *Frankford*) do deſcribe vnto me, I ſpy out many *tolerabiles ineptias*, tolerable vnfit things: By which two words I expreſſe thus much, that there was not that purity which were to be wiſhed, which errors could not immediately the firſt day be corrected (*Cum nulla ſubeſſet manifeſta impietas ferenda ad tempus fuiſſe*) Seeing there was therein contained no manifeſt impiety, theſe things ſhould haue beene borne withall for a time, *Epiſt.*200.*fol.*336.

Bucer:] 1. In the Ceremonies of the Engliſh Leturgy, or Booke of Common Prayer, I haue not found any thing which is not taken out of the Word of God, or at leſt which is repugnant to it, ſo it be fauourably vnderſtood, *Bucer.ſcript.cAngl.in cenſ.fol.*456.

2 I am not perſwaded that there is in them (the Surpleſſes) any impious thing (*per ſe*) of themſelues, or in their owne nature, ſo that godly men may not vſe them godly, *Ibid.fol.*458. To make the vſe of theſe garments impious in themſelues, I ſee no Scripture to allow it, *Ibid.f.*709.*Hooper.*

3 As for my part, if I thought that thoſe Ceremonies and Veſtures were impure of themſelues, I would not take vpon me in any wiſe the office of a Miniſter or Biſhop, vntill by ordinary authority they were taken away, In *Epiſt.* to *Io.cAlaſco.*

P. Martyr:] Theſe garments are (*per ſe* ἀδιάφορα) of themſelues indifferent, and doe make no man either godly or vngodly, *loc.com.fol.*1085.*amico cuidam.* I doe not holde the vſe of theſe garments to be pernicious, or in their nature contrary to Gods Word, but doe eſteeme this vſe of them (*omnino* ἀδιάφορον) altogether indifferent, *ib.fol.* 1088, *Hooper.* This difference of garments I thinke not fit to be vſed, howbeit if other things which are preſcribed vnto vs from Gods Word

Word, doe remaine entire, I hold ths vſe of theſe Veſtures neither impious, neither pernicious, *(per ſe, aut ſuâ naturâ)* of themſelues, or in their nature. *Ibid. fol.* 1089. *Hoopero.*

2. I dare not condemne whomſoeuer I ſhall ſee vſe theſe garments: If I were ſo perſwaded, I would neuer haue communicated heere in England with the Church, wherein ſuch difference of garments is retained. *Ib. f.* 1486. *Hoopero.*

Beza:] Of Surpleſſes: They are not (*ex earum rerum genere*) of thoſe kinde of matters which are *per ſe impiæ*, of themſelues wicked, *Epiſt.* 12. *fol.* 98. Some men will ſay they are indifferent things; I grant them verily ſo to be, being conſidered in themſelues, *Ibid. fol.* 97. Caps and Surpleſſes *verè media & indifferentia*, truely indifferent, *Ibid. Epiſt.* 8. *fol.* 78. Round water bread, kneeling at Communion: *non per ſe impia*, *Ibid. fol.* 77. Signe of the croſſe in Baptiſme, kneeling at the Communion, are not *per ſe Idololatrica*, matters of themſelues Idolatrous, *Ibid. Epiſt.* 12. *fol.* 99. 100.

Heming: It is *(adiaphorum naturâ)* a matter indifferent in nature to performe holy things, as Baptiſme, and the Lords Supper in a linnen garment, *Enchirid. tit. de Adiaph. claſſ.* 3. *cap.* 10. *fol.* 375.

Zanch: It is *(liberum per ſe)* a free matter of it ſelfe to vſe or not to vſe a linnen garment, *De redempt. lib.* 1. *cap.* 16. *fol.* 445.

Bucan: Indifferēt things are ſaid to be ſuch actions, which are neither preciſely commanded in the Law, or word of God, neither yet expreſly forbidden to be done: as to eate fleſh, or this or that kinde of meate, or not to eate it on this or that kinde of day: to be clothed in this faſhion or colour, or not to be clothed. *Loc.* 33. *queſt.* 13. *fol.* 382.

Cartwright:] The Surpleſſe is a thing in its owne nature indifferent; In the reſt of the 2. reply. *fol.* 262.

Polanus:] The vſe of a linnen garment is a thing indifferent, *In Ezec.* 44. *fol.* 807.

Your common prayer Booke is framed like the Romiſh Maſſe booke. This obiection was made by ſuch as *Alexander* *Obiect.*

ander Aleſius calleth *optimi & veritatis ſtudioſiſſimi.*

Anſw. *Aleſius*: To this obiection, albeit they giue anſwere which framed the Common prayer Booke themſelues [in the Preface of ceremonies] yet we alſo may ſay truely, that it is beſt in all changes and alterations, as little to digreſſe or differ much from thoſe things which are in vſe, as poſſible may bee: becauſe ſodaine and great alterations are euer very perillous: And it is much more ſafe to follow the commendable conſent of ſome few, then caſting all away, to begin and ordaine another altogether new. The errors and faults of the Maſſe bookes are not therefore approoued, if ſomething be defended which thoſe errors haue defiled, ſo the errors be remoued. Neither doth the Phiſitian flatter the diſeaſe, if preſently he cut not off, and caſt not away the member, which laboureth with a recouerable euill. This whether ye call it wiſedome, or moderation, or timorouſneſſe, or whatſoeuer, I ſay it neither ſerueth, neither gratifieth the impiety of any, but doth performe a neceſſary duety warily and circumſpectly, and with the feare of God; and ſerueth God and the Church, in profeſſing and defending, and keeping the heauenly trueth; and doeth glorifie the Sonne of God, which will be worſhipped by holineſſe and righteouſneſſe before God, and adored by the holy Ghoſt. This moderation will not content him that is more hot of nature; yet let ſuch a one looke what hee doth, and whither he goeth: Let him looke that he be not ouer-wiſe, more then he ought to be wiſe: Let him not cauill at other mens godly and temperate reaſons; neither let him inſolently condemne others leſſe ſtout and confident: For all muſt ſtand before the tribunall of God, to giue an account of the things they haue done: Let not therefore the high minded too curiouſly pry into all the ſayings and doings of the more humble: Let him beare with ſome things; let him ſlaunder none: Let him not hope by wrangling or brauling, that it is poſſible to giue helpe to things out of order, but rather to all agreement making, to bring two neceſ-

ſary

ſary affections, one of knowing the ſtate, another of pardoning the faults. Iudgement is a great and high thing. This by how much the buſineſſe is greater, is by ſo much the more diligently intended, and opinion is leſſe raſhly to be giuen: The cauſe ought to be euident, (not ambiguous) and of great weight, and by no meanes to be diſſembled, for the which one brother ſhould accuſe another, much leſſe that it hold a right affection to condemne him. Let euery one therefore looke that hee be not ſwift to ſpeake, but rather attentiue to know, and inclined to pardon, whereſoeuer he may lawfully do: but of this ſufficient, *Inter. Script. Anglic. Buceri fol.* 374.

Biſhop *Hooper*:] Holy ſignificatiue ſignes are vnlawfull. *Obiect.*

Bucer:] 1. When as God by his word hath ſanctified all things by our prayers, and hath made all things pure to the pure, what cauſe can wee alleadge out of the word of God, to deny that God will not bleſſe the vſe of ſuch ſignes, (whereof we ſpeake) that it ſhould not be effectuall to that Church; to ſome commendation of the Miniſtrie, and thereof alſo to ſome edification of the faith? For how can it be but that hee, which promiſed to bleſſe the workes of our hands, which we take in his name, wil deny his bleſſing to theſe ſignes, ſeeing he hath no where forbidden ſuch an vſe of them as we haue expounded; and hath made vs Lords of the Sabbath, and all other things in the world? *In Epiſt. Ioan. Alaſco.* *Anſw.*

2. Let vs conſider what the Holy Ghoſt teacheth, of the ſignification of a womans vaile, and couering of the mans head, 1. Cor. 10. wherefore doeth hee particularely mention the bright garments of the Angels? The Holy Ghoſt doeth nothing raſhly, and doeth by all creatures preach the ſaluation of his, which conſiſteth in the faith of the Goſpel, *Script. Anglican. fol* 709. *Hoopero.*

Petre Martyr:] The Miniſters of the Church are the Angels, and Meſſengers of the Church, as *Malachy* witneſſeth; and the Angels all wayes for the moſt appeared, as apparelled

apparelled in white garments: [This nee calleth *honeſta & iuſta ſignificatio a Scripturis non aliena*, an honeſt and fit ſignification of the Surpleſſe, not diſagreeing, or ſtrang from the Scripture.] How ſhall wee depriue the Church of this libertie, that it may not ſignifie ſome thing by her actions and Ceremonies; ſo as the people of Chriſt, bee not burdened with Ceremonies, and better things be not hindered? ye will ſay, let them declare themſelues to be Angels indeed, let them not ſignifie it. But this might be replied as well on Saint *Paul*, when hee appointed among the Corinthians, that a woman ſhould haue her head couered, & a man haue his head open, 1. Cor. 11.5. for he only preſſeth the reaſon of ſignification, to confirme this Ceremonie. Now any man of the Corinthian Church might here reply vpon him thus; let the man declare himſelfe indeed to be the head of the woman, and let the woman ſhew her ſelfe ſubiect to her husband, by their deeds and life; let them not ſtriue to declare it by ſignes. But the Apoſtle ſaw that euen this might profitably be done, not onely that wee liue rightly, but alſo that by words and ſignes we be admoniſhed of our duetie, *Loc. com. fol.* 1089. *Epiſt. Hoopero.*

Zanchius:] Albeit, a garment linnen or wollen for a Miniſter, be numbred among indifferent things: yet for the ſignification (*magis deceret veſtis linea quàm lanea*) a linnen garment were more decent then a wollen for a Miniſter to weare in the adminiſtration of the Sacrament: for that it is the Symbole, or type of innocencie and holineſſe. Hence in the Apocalips, white garments are giuen the Saints, *De redempt. cap.* 16. *fol.* 445.

Obiect. Theſe Ceremonies bee offenſiue and ſcandalous; to the godly who are grieued and burdened with them; to the Papiſts who reioyce in our practiſe, and are confirmed in their damnable will worſhips; to the weake who ſtagger, and can by no meanes bee perſwaded of the lawfulneſſe of them, and many haue occaſion hereby to ſeparate; and in a word generally to all ſorts.

Caluin:]

Anſw.

Caluin:] 1. Touching holy-dayes and other Ceremonies: It is a very hard condition to the godly brethren to ſubiect themſelues to thoſe things, which they vnderſtand to be neither right nor profitable. For my part, I doe iudge, that many defects are to be tolerated, and borne with, whereas they cannot bee amended: wherefore I doe not thinke that any of the brethren ſhould for this cauſe proceede ſo farre, as to ſeparate and depart from the Church, whereof he is a member; if ſo bee the greater part of the Church be of a contrary iudgement, becauſe in ſuch caſes it ſeemes to mee ſufficient, if that which wee knowe to be right, bee of vs laboured vnto.

Obiect. That which is thruſt vpon vs doth bring with it ſcandall, and alſo drawes along an euill taile, namely, ſundry euill effects.

Anſw. Notwithſtanding this, becauſe theſe Ceremonies are not repugnant to the Word of God, they may be yeelded to, eſpecially where the greater number doth ouerſway, and whenas there is no meanes for him that is only a member of the body to proceede further, *Epiſt.* 379 *fol.* 658.

2. I vnderſtood ſome difficultie caſt in your way about certaine Ceremonies, which thoſe your Hoſtes, and entertainers would haue you to vſe: Surely I ſee nothing more expedient, then to vſe moſt few Ceremonies in the Chriſtian Church: For it is ſufficiently euident by experience it ſelfe, how eaſie a matter it is, by occaſion of them, to ſlide into ſuperſtition, howbeit the matter is otherwiſe, when authoritie reſteth not in vs, of admitting or refuſing what ſeemeth to vs meete: And thoſe Ceremonies are not matters of that qualitie, on occaſion whereof we ſhould voluntarily ſuſpend, or ſeparate our ſelues from the Supper of the Lord, and as much as in vs lieth, wee muſt procure that which is manifeſt to bee the beſt. But if wee may not obtaine what wee deſire (*ſi eramus illos defectus*) let vs beare with thoſe defects, and not approue of them, ſo as there be

therein no impietie, or other thing repugnant to Gods Word: As for example, If any ſhew or kinde of Idolatry were therein, we ought to withſtand it, euen to the death: But where the doctrine it ſelfe is ſound and pure, and the Ceremonies be vſed to a ciuill kinde of honeſtie and decencie, they are by vs to bee paſſed by in ſilence, rather then by occaſion of them wee ſhould proceed to contentions, and more grieuous tumults, *Epiſt.* 303. *fol.* 497.

3. This muſt bee euer remembred, that by whatſoeuer ſcandals Satan and the world doe labour to draw vs away from the commaundements of God, or to hinder vs from following that which he preſcribeth, we muſt notwithſtanding this ſtoutly proceede, *Inſt.* 3.19.13.

P. Martyr] 1. We confeſſe wee muſt yeeld ſomething to the weake, but yet with *Paul* wee muſt not ſuffer this to be done, but onely in things indifferent; But that which is in it ſelfe euill, and forbidden of God, wee aduiſe that it bee not done for any mans ſake: For the rule remaineth vnremoueable, which granteth to no man to commit euill that good may come thereof, yea, and neither may wee alway yeelde vnto the weake in things indifferent, but onely ſo farre foorth, vntill they bee taught better and more perfectly: But when they vnderſtand the matter, and yet notwithſtanding this doe ſticke, their weakeneſſe muſt not be nouriſhed in them. Beſides, ſo much may not be yeelded to the weake, as that wee ſhould harme others, and many mo of the members of Chriſt by our example, *Loc. com. claſſ. 2. cap.* 4. §. 32. *fol.* 201.

2. In that you write, that very many will bee offended with your wearing the Epiſcopall garments, and holy garments as they call them; I doe eaſily beleeue it: but you ſhall auoide the fault of ſcandall, if ye declare in your Sermons, that thoſe garments alſo are diſpleaſing vnto you, & withall do with all care endeuour, that they may at laſt bee aboliſhed, *Epiſt. Amic. in Angliam, fol.* 1128.

3. If occaſion of erring be giuen to the weake hereby, let

let them bee admoniſhed, that they perſwade themſelues theſe things to bee indifferent: Let them bee taught by Sermons, that Gods worſhip is not placed in thoſe things, *Loc. fol.* 1089. *Epiſt. Hoopero.*

4 To this Obiection, that the eies of the beholders will be turned aſide from thinking on ſerious matters: Hee anſwereth, This it may be, wil not be iudged to be true of al beholders: For firſt it may be anſwered, that will not come to paſſe if without coſt theſe garments be vſed ſimply, as they haue bin hitherto; for the vſe and profit of them do take away admiration: Againe perhaps it may be anſwered, that it is probable that the people being moued with admiration, may thinke of attentiuely the things that be more ſerious, for which cauſe the Sacramentall ſignes ſeeme to haue beene impoſed, that from the very ſight and ſenſe they may be drawne to thinke of diuine things, *ibid.*

Bucer: 1 Holdeth that the faithfull preachers of Gods Word may then vſe the Surpleſſe, if they ioyne withall the cleere preaching of Chriſt our Sauiour, and with all the detection and deteſtation of whole Antichriſt, as well of the Roman, as of any other, that they by the vſe of theſe garments meane not to eſtabliſh any of Antichriſts wicked lies which be thruſt vpon the people: That the Prieſts are in themſelues no whit holier, or more effectuall to appeaſe God then other Chriſtians are: That they doe not ſet Chriſt before his Father in the Communion, neither apply his merit by their deed and will to any man, more then any man doth receiue by faith out of the words of the Sacrament: That Aaronicall Rites are not to be recalled: That by the wearing of theſe garments, they onely giue obedience to thoſe gouernours, within the compaſſe of whoſe authoritie God will haue the determination of externall Rites (*conſentientes tamen Verbo Dei*, though yet agreeing to Gods Word. And that heereby they flee from the offence of troubling the common order, and the publike conſent, as alſo that heereby they doe witneſſe to godly perſons that e-

uery creature of God is good, euen by the way of ſignification, and therefore that all Chriſtians truely beleeuing may well and godly vſe theſe things, howſoeuer impiouſly others haue abuſed them, *Script. Anglic. Cranmero fol.* 682.

2 To this that in England many vſe Veſtures with manifeſt ſuperſtition, and that they doe nouriſh and confirme in the people ſuperſtition; euen ſo it may be anſwered, very many abuſe all this whole Sacrament, as alſo Baptiſme and all other Ceremonies, *Epiſt. Ioan. Alaſco.*

Zanchius: In things indifferent ſomething is to be yeelded to the weaker, and that for a time; namely, vntill they be taught the truth. For if after that the truth is ſufficiently and cleerely laide abroad vnto them ſo as being conuicted they haue nothing more what they may obiect and yet will notwithſtanding ſticke in doubt; ſure their infirmity is not to be nouriſhed by their diſſembling with them or winking at them. For this is rather ſtrong obſtinacy then weakeneſſe, *De redemp. cap.* 17. *fol.* 493.

Beza in a caſe of depriuation aduiſeth to conforme; yet before they conforme hee thus counſelleth them: That both the Paſtor and the flocke ſinne not againſt their conſcience (preſuppoſing the puritie of doctrine to be left entire:) We perſwade the Paſtors that after they haue freed their conſcience, both before the Kings Maieſtie and the Biſhops, by a modeſt (as it becommeth Chriſtians to be free from all tumult and ſedition) and yet weighty proteſtation (according as the greatneſſe of the caſe requires:) they then doe openly preſſe vnto their flockes thoſe things which doe tend to take away the offence ariſing from conformity, and doe withall diſcreetly and peaceably giue diligent indeauour for the amendment of theſe abuſes, as the Lord ſhall offer occaſion (and ſo to conforme) *Epiſt.* 12. *fol.* 99.

Cartwright: The offence in occaſioning the weake to fall, and the wicked to be confirmed in their wickedneſſe,

is

is one of the fowlest spots cast vpon the Surplesse: But when it is laid in the scales with the preaching of the word of God, which is so necessary for him that is called thereunto, that a woe hangeth on his head if hee doe not preach it, it is of lesse importance, then for the refusall of it, wee should let goe so necessary a duety. As for that which is vttered against the offence, it is as the rest of this disputation, to shew how inconueniently such things are established, not that they may not in any respect be borne with. In the vse of those indifferent things, and abstaining from them, wee are so straitly bound to haue regard vnto the weake brother, as no Magistrate is able to loose the knot of that bond. But where offences cannot otherwise be redeemed then by leauing that vndone, which the Lord himselfe hath not left free vnto vs, but cast a yoke of necessary seruice vpon vs, there the case is otherwise: For if the Prince vpon declaration of the inconuenience of such Ceremonies, and humble suite for the release of them, will nothing loose of the coard of this seruitude, for my part I see no better way, then with admonition of them thereunto, to keepe on the course of feeding the flocke committed vnto him. This is in few words my simple iudgement of the matter of this apparell and such like ceremonies. In the rest of his second reply, *fol.* 262. 263.

Sarania: To the obiection, that the Papists will be confirmed in their most damnable will-worships, by the vse of these ceremonies. 1. This is denied for two causes: First, for the publique contrary doctrine, which challengeth and reproueth those which professe the vse of these ceremonies for superstition: Secondly, for the Publique authority, which, (as is knowen to all, doth forbid the Subiects of eating of flesh, and commandeth other things) not for that end which the Pope intendeth. For there is great difference betweene those things which are performed by way of obedience to publicke authority, and those things which are superstitiously assumed to be done by priuate councell.

There was a controuerſie among the Primitiue Chriſtians about the obſeruation of legall ceremonies; Some thought that euery kinde of foode was ſanctified: others beleeued the contrary. They which thought rightly, might eate of ſtrangled meate, and of blood, and it was ſuperſtition for them, to abſtaine of conſcience: Neither could any man make a Law vnto himſelfe of abſtaining from ſtrangled meate and blood, more then from ſwines fleſh. But after that it was vpon good aduice eſtabliſhed by the authority of the Church, (not to confirme any man in a falſe opinion) that ſuch as were conuerted from Paganiſme vnto the faith of Chriſt, ſhould abſtaine from ſtrangled meate and blood, that, which to doe on a mans priuate councell had been a ſinne, was made to be godly by the authority of the Churches conſtitution, *Defenſ. de diuerſ. grad. miniſtr. cap. 25. fol. 580. 581.*

2. Touching the ſcandall of the weake (by the vſe of theſe ceremonies) which is obiected, it cannot take place againſt a publicke law, to the which priuate perſons ought not to preferre their iudgement, but ſubiect it according to the publicke doctrine and profeſſion, as well of the Magiſtrates, as of the chiefe gouernors of the Church, *Ib. f. 851.*

3. Touching the Papiſts ſcandall: Small regard is to be had of them in this Kingdome; their error can admit of no excuſe, after ſo many yeeres preaching of the Goſpell: Paganiſme being aboliſhed, and the Idoles with their worſhip being caſt out, the Idolothytes or things offred Idoles, did ceaſe. Euen ſo the Pope, being caſt out and renounced, there ceaſeth whatſoeuer he brought in and polluted, in aſmuch as thoſe things which are done this day with vs at the Princes command, or for obedience ſake vnto our Lawes: whereas withall, ſound and Chriſtian doctrine flouriſheth of the grace of God, and mans merits: ſuch Ceremonies and actions cannot bee compared neither with the eating of a thing offred to Idoles, neither with Popiſh will-worſhip, &c. *Ibid. fol. 582.*

Biſhop

Obiect.

Bishop *Hooper*:] By the strict pressing and obedience to these Ceremonies, Christian libertie will bee infringed and broken.

Peter Martyr:] The endangering of our Christian libertie will bee preuented, if such Ceremonies as bee restored bee not so respected, as if they were necessary to obtaine saluation: and againe if wee doe so beare with such matters as these are, that when they seeme to bee lesse profitable, they may bee remoued, *Loc. fol.* 1087. *Hoopero.*

Beza:] Albeit, the Christian liberty hath taken away the yoke of the Ceremonial law, and insteed therof it is not lawful, for any mortal man to put another yoke, yet the too promiscuous vse of things indifferent is lawfully restrained, both in generall and in speciall. In generall it is restrained by the law of charitie, which is vniuersall, that is respecting all persons and things, and carefully bewaring, that nothing otherwise indifferent and lawfull be done, whereby ones neighbour be destroyed; and that nothing be omitted, whereby he may be edified. But here two cautions must be presupposed, one that whatsoeuer may and ought to bee done, or omitted, ought alway to bee iudged by the word of God: the other that euery man haue a respect vnto his calling, thus are we to vnderstand that of the Apostle, *I am made all things to all men.* In speciall, if the vse of things indifferent be restrained by a constitution, whether politicke or Ecclesiasticall. For albeit, God onely bindeth the conscience porperly: yet so farre forth as; either the Magistrate, which is the Minister of God doeth iudge it to bee good for the Commonwealth, that some thing otherwise lawfull in it selfe be not done; either the Church hauing respect of order, and decencie, and edification, doeth establish some lawes orderly concerning things indifferent: such lawes are altogether to bee obserued of the godly, and so farre forth doe tye the conscience, as that no man wittingly, and willingly, and deliberately, with a purpose to disobey, may without

without ſinne either doe the things which are forbidden, or omitte the things which are commanded, *Epiſt.* 14. *fol.* 143.

Zanchius:] Chriſtians, albeit they bee ſubiected to no lawes of men in reſpect of their conſcience, but are exempted from all power of men: yet in reſpect of their outward man, in reſpect of the fleſh, they are not exempted from all power of men, but are rather ſubiect to Magiſtrates, as well Ciuill as Eccleſiaſticall, and are tyed to obey them both for Gods commandement, and the publike good, and for keeping of order in the Church, as Rom. 13. 1. 1. Pet. 2. *Compend. cap.* 14. *fol.* 620.

Hemingius:] That no man abuſe this his Chriſtian libertie, both pietie to God, and charitie to his neighbour perſwade vs that we obſerue the godly Rites and Ceremonies, eſtabliſhed for order and diſcipline ſake, ſo as the neceſſary worſhip of God, opinion of righteouſneſſe, merrit and neceſſity bee not placed in them, *Enchirid. claſ.* 3. *cap.* 14. *fol.* 372. *de libertate Chriſtiana.*

Sarauia:] Chriſtian liberty doeth not exempt men from the obedience of thoſe, to whom God hath made vs ſubiect. The pure doctrine of the Goſpel doeth take away the abuſe of things, and reſtoreth the true vſe of all things, which infidelitie had polluted; in as much as albeit, the actions outwardly are very like: yet they are diuerſe, aſwell from the cauſe efficient, from which they are done, as the end for the which they are done, *Defenſ. de gradibus Miniſtr. cap.* 25. *fol.* 582.

And ſo much for the proofe of this argument: In all which precedent allegations, I thinke fit to obſerue and note thus much, that albeit, I confeſſe there bee ſome difference among thoſe worthy writers primitiue and latter, about this matter circumſtantiall and ceremoniall, ſome looking more vpon the practiſe of the Primitiue Church, and the ſubſtantials and maine worſhippes of God, and danger of their remouing; by remouing of theſe Ceremonies,

nies, were more inclined to the defence of ceremonies; other looking into the inconueniẽces, & many euill effects of the ceremonies, & wishing Apostolical simplicity, & in the iust detestation of Antichrist & all his superstitions, haue been more sterne against them; & yet all of them haue vniformely agreed in the substãtials of Religion; as also in this point, for the which they are alleadged onely, namely, that such Ceremonies as are with vs prescribed, suppose they were inconuenient, and fit to bee abolished, yet they are not of that moment for a man to lose his Ministery, and to hazzard the ouerthrow of the Church, for the refusing of them: and this is worthy to bee noted for the confirmation of this argument, that they are all and euery one among the Orthodoxe, ancient and late classicall Fathers and Diuines, of this very mind. And againe, there is not one, I say not one of any sound iudgmẽt or good report in the Church of God, for the contrary opinion, vnles Heretikes, & Schismatikes, such as Donatists, Anabaptists, Separatists. As for *Illiricus*, (and his few associats and defendants) who onely is alleadged to bee of this minde, albeit he well deserued for his labour in the Centuries, and certaine other of his workes: And something might be said for his excuse, and to shew the difference of his case from ours; as that,

1. The Ministers of *Germanie* were compelled to vse such Ceremonies, which were cast out by the Church before. *Illir. clau. Scripture. par. 1. fol. 23. verbo adiaph.*

2. That they were commaunded and enioyned them by the Romish Church: *Charles* the fift, by the aduice of his Clergie impose the Interim (wherein were sundry Popish errors to bee receiued and approoued) on the German Churches, which was refused & confuted by diuers Churches, in which respect *Illiricus*, and the rest, refused the Ceremonies, as in a case of confession; and in which respect *Hemingius* himselfe, an adiaphorist, maketh an excuse for the Ministers refusall in that case, because *superstitionis gratia seruabatur*, whereas in another hee pleadeth for the vse *Sleid. comment. li. 20. ann. 1548. fol. 330. a. & fo. 332. b. f. 349. a*

Heming. Enchirid. class. 3. cap. 16. sit. adiaph. fol. 375.

of them, as being things indifferent. Yet for all this, the condition of *Illiricus* is not vnknowen to the Church of God, how furiouſly and turbulently he was addicted to the peremptory maintenance of vnſauoury and groſſe errors diuers other wayes, and vnſufferable diſgrace of his betters for deſert vnto the Church of God, whereby wee may the more probably geſſe of the truth of his opinions this way, and ſuppoſing that his caſe were the ſelf ſame caſe with our depriued Miniſters; yet what is one to vniuerſality? *Illiricus* to all the Church of God, to broach a ſingular and new opinion of ſuffering depriuation for inconuenient Ceremonies, not knowen nor heard of ſince the time of Chriſt, yea, accuſing and condemning of all others beſides himſelfe of errors and falſe doctrines. But if any be deſirous to ſee further of *Illiricus*, and of the iniquitie of his cauſe and proceedings, let him looke *Melanct hon. conſil. part. 2. fol.* 104, 105, 106, 107, 108, 109. and *Beza in vita Caluini anno* 1549. And it is worth the obſeruation that a French Hiſtorian ſaith of him, *Mathias Flaccius, homo vehemens, & quocunque loco pedem figeret acerrimus turbarum incentor, Iac. Aug. Thuanus hiſt. l.* 38. *fol* 806. *b. anno* 1567.

Thus wee haue ſeene the iudgement of all true antiquitie, and of all their pure poſteritie, to be oppoſite to the doctrine and practiſe of ſuffering depriuation for vſing inconuenient Ceremonies; whereby his argument is proued: And therefore the concluſion which followeth is, that the doctrine of ſuffering depriuation for not vſing inconuenient Ceremonies, cannot bee admitted with a good conſcience: and laſtly, to admit and practiſe it, it is a ſinne againſt God.

The whole foregoing argument is thus concluded in a Syllogiſme.

Whatſoeuer doctrine or practiſe tendeth to condemne all true Churches, and godly learned teachers (which are knowen to haue declared their iudgements of theſe things) ſince the time of the Apoſtles, without exception of any one

one for teaching of falſe doctrine and for maintaining of a ſin, is contrary to Gods Word, an errour in doctrine, and a ſinne in practiſe: But

Thus doth the doctrine and practiſe of ſuffering depriuation for refuſing to conforme to the preſcribed Ceremonies in the Church of England.

Ergo, the doctrine and practiſe of ſuffering depriuation is contrary to Gods Word, an errour in doctrine, and a ſin in practiſe.

This whole argument I ſhut vp with the ſayings of *Lumbertus*, which he vſed on another occaſion, *In Ep. dedicat. de Chriſto ſeruatore contra Socinum: Nihil noui attuli, ſed antiquam & receptam doctrinam, quam hoc ſæculo Martinus Chemnitius, Iohannes Caluinus, Petrus Martyr, Zacharias Urſinus, & multi alij Sancti Viri ex Dei verbo clarè & ſolidè docuerunt, defendi & tutatus ſum: Idem ibid. Subijcio hunc librum iudicio ſanctæ & orthodoxæ Eccleſiæ, quæ Auguſtanam, Helueticam, Gallicam, Brittanicam & Belgicam confeſſiones ſequitur. Hanc enim eſſe veram Eccleſiam, & de his dogmatis quæ in hoc libro tractantur rectè ſentire credo, cum hâc me concordiam colere profiteor.*

To theſe authorities there are ſome things excepted, which heere I will ſet downe: And

Friſt, that there is not that conſent in theſe authorities, no harmony nor agreement neither in iudgement nor in practiſe: Not in iudgement, for they diſagree among themſelues; ſome commend the Ceremonies, others diſcommend them, eſteeming them vnprofitable, inexpedient, hurtfull: Not in practiſe, for the firſt 200. yeeres their vniforme practiſe was anſwerable to the ſimplicity of the ordinance of Chriſt and his Apoſtles, in the parts of Gods publike worſhips, which will appeare if ye cite the vndoubted writings of the pure Fathers, and not their Apocryphals or Baſtard and ſuppoſed writings. *Obiect.*

This obiection is quite beſides the queſtion, and is nothing to the point in hand, and therefore might haue well *Anſw. 1.*

beene ſpared. The queſtion here is not whether the Churches and Writers agree or diſagree in their iudgement & practiſe of ſuch Ceremonies as ours are, but whether in a caſe of depriuation a man ought to conforme to Ceremonies as euill & inconuenient as ours are pretended to be, rather then ſuffer depriuation. The anſwer by me is affirmatiue, which concluſion all the forealleaged Authors, as well one as other, doe vniformely hold conſent and agree vpon: and of this there is an vndoubted harmony. For their differences, let them be vrged when queſtion is concerning any point wherein they differ. To giue inſtance hereof, ſuppoſe a queſtion betweene *Timothy* and *Titus*, whether it were fit that the Apoſtles ſhould viſit the Church which they had by preaching conuerted to the faith; and to finde out the truth heereof they will referre themſelues to the iudgement of *Paul* and *Barnabas*, who conuerted them vnto the truth: *Timothy* ſaith, that they ſhould doe well to viſit them, and alleadgeth that *Paul* and *Barnabas* did conſent in that iudgement and practiſe as appeareth, *Acts* 15. 26. *Titus* denieth it and ſaith, there was no conſent nor agreement in their iudgement nor practiſe: For *Barnabas* counſelled to take *Iohn* called *Marke* with him, but *Paul* thought it not meet. Heere may *Timothy* reply, that the queſtion betweene vs is not about the taking a long of *Marke*, wherein they diſagreed, but about the viſiting of the Churches wherein they were both of one minde.

2. Touching their practiſe of 200. yeeres, that it was anſwerable to the ſimplicity of the ordinance of Chriſt and his Apoſtles: I grant that it was much more pure for that ſpace then it was euer after; for as the time ran on, ſo purity vaniſhed, and ſuperſtition grew on, as in a *præcipitium* and deſperate downefall: Howbeit the myſtery of iniquity began to worke euen in the Apoſtles times: The Diuell in thoſe dayes began to ſowe his tares (as the watchmen began to ſleepe) both of falſe doctrine and corrupt Ceremonies, the controuerſie which troubled all the Chriſtian world

world, was within one hundred yeeres. And *Anacletus*, *Euaristus*, *Telesphorus*, *Anicetus*, *Victor*, as also *Polycarp*, *Irenæus*, which note the controuersie about Easter, and others, were within the 200. yeeres: So were the Hereticks, *Valentinus*, *Montanus*, *Chiliastæ*. and others, who brought innumerable ceremonies. *Clemens Alexandrinus*, and *Tertullian* within the 210. yeere did stirre in their writing: *Origen* about the 216. yere: *Cyprian* about the 240. yeere. In whose vndoubted and not bastard writings may be seene, and hath beene alleadged the diuersity and multitude of Ceremonies which were then in vse: and much more might be said touching the confirmation of this point, namely, that such ceremonies as were then in vse, as inconuenient in vse and nature as ours, were practised by them: and the doctrine of suffering Depriuation for refusing to conforme vnto such Ceremonies as ours, was not by any of them taught, but by all of them confuted, partly by their doctrine, and partly by their practise.

These Churches and writers were strangers to our cause, nor so well acquainted with the state of our Church, and therefore could not so well iudge of our case. *Obiect.*

The persons whose iudgements are alleadged, were either strangers to our Church, or acquainted with the state thereof. The strangers thereto were the Fathers of the Primitiue Church, and the Lutheran authors; Both which because they were the practisers of more and worse Ceremonies then ours can bee imagined to bee, it is nothing to the point, whether they were ignorant of our Church, or not: For they that for the Churches peace did practise and perswade the practise of Ceremonies, more in number, and worse for quality, would much more practise and perswade the lesser and the fewer in the same case, as all men know. For the rest which were acquainted with the state of our Church, they were either forreiners, or members of our Church: The forreiners were some of them inform'd of our Churches estate, by such as were not partiall in the re- *Answ.*

lation thereof; Such as *Caluin*, who had our Leturgy tranſlated, and ſent him to peruſe; *Beza*, *Bullinger*, *Gualter*, *Zanchius*, *Vrſinus*, *Polanus*, *&c.* Others were ſuch as dwelling in our Church, were eye-witneſſes themſelues of the ſtate thereof, ſuch as *Bucer* in Cambridge: For whoſe cenſure the common praier Booke was tranſlated into Latine. *P. Martyr* in Oxon. The members of our Church were no leſſe worthy then the Forreiners and could not be ignorant of the ſtate of this Church; ſuch as the Martyrs, *Cranmer*, *Ridley*, *F.* and *Hooper* who at laſt conformed. Exiles, as *Foxe*, *Iewell*, *Nowell*, *Parkhuſt*, *Sanders*, *Grindall*, *Humphry*, *&c.* And the latter teachers, as *Deering* *Fulke* *Perkins*, and eſpecially Maſter *Cartwright*, who with moſt exact diligence did ſift euery thing to the vtmoſt of his power, that might cary any ſhew of the warrant of an oppoſition.

Obiect. Theſe perſons which had notice of our ſtate, conſidered not of our grounds of Scripture, and of the arguments which we alleadge: they profeſſed that they ſaw: but if they ſaw our reaſons and ſo vrged as we vrge them, they would doubtleſſe haue bene of other iudgement.

Anſw. They conſidered of all the maine reaſons which are now vrged, as appeareth before in the Anſweres of Maſter *Bucer* and *P. Martyr*, to the ſeuerall obiections of B b. *Hooper*; Beſides, the members of our Church were wel acquainted with the reaſons vrged againſt them, eſpecially the later.

Obiect. Some of the Authors which perſwade to vſe the Ceremonies, doe giue ſuch allegations as ouerthrow their owne grounds, and thereby we are more confirmed, that ſo great lights bring ſo weake grounds. For example: The Fathers did with one conſent teach a refuſall of all Ceremonies, which were *contra fidem, & bonos mores:* and therefore ſeeing our Ceremonies are *contra fidem, & bonos mores*, it followeth that the doctrine and practiſe of refuſing our Ceremonies, agreeth with the doctrine of the Fathers: as for their practiſe, if it were contrary to their doctrine, in that part it was their ignorance, we muſt leaue their practiſe, and follow

follow their doctrine, Mat. 23. 2.

Neither doeth this obiection touch the question, which is whether all Churches and faithfull teachers doe vniformely teach conformitie to such Ceremonies as ours, in case of depriuation: yet I answere, that these allegations of theirs must bee produced and better sifted, before it will bee granted, that they ouerthrow themselues with their owne grounds, which when it is performed I will further answere if I can. *Answ.* 1

It is *petitio principij*, or a begging of the question to conclude without any further proofe that our Ceremonies are *contra fidem & bonos mores*, and I thinke verely that our brethren themselues, which doe thus obiect, will not say that they are fundamentall, or ouerthrowing Christ, which they should doe if they were *contra fidem & bonos mores*. Let this be soundly proued and then I will yeeld the whole cause, but then with all it must bee concluded, that no Church can bee a Church, which retaineth fundamentall errors; No conformer to them without repentance can be saued: the practise of the Ceremonies ouerthrow faith & a good conscience, and let it be considered how farre this will stretch, euen to the Apostles, and all Churches and faithfull teachers since the time of Christ. 2

Many of the things alleadged touch not our cause, they might haue beene spared. *Obiect.*

Though some things concerne not the peculiar cause of the Ministers depriued: yet all which I haue alleadged, do touch the question proposed, which euery intelligent disputant is to follow and intend, neither is there any thing that I know proposed, which may not serue as a true *medius terminus*, or pregnant argument tending directly to proue this conclusion: that all true Churches & teachers since the Apostles did teach & practise conformitie, rather then they would suffer depriuation or seperation from the Church. But if any among so many things as are alleadged bee impertinent, let it bee shewed and put out with my good liking: *Answ.*

ing: there is enough beſides which is without all controuerſie to the purpoſe.

Obiect. The times are different, there may bee a matter fundamentall now, which was not then; in reſpect of the moſt cleere manifeſtation of the trueth thereof now, which was not then. Therefore their iudgement (though pure) is no rule for vs to follow now: It is no true arguing; They thus iudged, therefore we muſt thus iudge of theſe Ceremonies, as for example, It was a trueth that Chriſt ſhould be borne at Bethleem, and of the *Virgin Mary*, this trueth being fundamentall now, was not ſo before Chriſt was borne and manifeſted. *Cornelius* was a faithfull man before hee belieued in Chriſt the ſonne of the *Virgin Mary*: yet hee had the faith of the Meſſias in generall, ſufficient to his ſaluation; but after it was reuealed by the Apoſtles to him, euen this was alſo fundamentall.

Anſw. This obiection containeth a trueth; but it faileth in the application therof vnto the caſe in queſtion. For there muſt bee proued theſe two points, that this obiection may bee firme: Firſt, that the vſe of theſe Ceremones is growne to be a matter fundamentall, which ſometimes it was not, and the ſound reaſons thereof muſt be alleadged, which as yet they are not: it is not knowen as yet by any light that euer I preceaued or heard of, how theſe Ceremonies here queſtioned ſhould be rather fundamentall now then before, when by the ſame reaſons they were oppoſed as they are now: Secondly, that the refuſall of the Ceremonies queſtioned, bee a matter of that waight and nature, with the inſtance brought of belieuing in Chriſt the ſonne of the *Virgin Mary*, betweene which I confeſſe there ſeemeth to me to be ſo great and ſo reall a difference, as that I ſuppoſe it to be brought in quite beſides the point: When theſe two points bee ſolued, I will anſwere as occaſion is offered further.

Obiect. You haue omitted ſome things in this your argument or reaſon, whereunto wee muſt alſo conforme: Beſides conformitie is not ſufficient, wee ſhall be required to ſubſcribe,

and

and further, these our ceremonies are nowe farre more strictly enioyned and imposed, then euer before.

The question is, of what in this case we may lawfully conforme vnto; if there be any thing besides which may be proued simply vnlawful euen in this case of depriuatiō, to conforme vnto, let it be soundly discouered, wisely and zealously eschewed, and a reformation humbly laboured vnto by authoritie, or prayed for to God. In the meane time, let vs consider whether in this case our consciences be not tied to conforme, to redeeme the libertie of the Ministerie. Touching the vrging or pressing of these Ceremonies, it is true, they haue been imposed with some vehemencie, yet they are not imposed (nor pretended so to bee) vpon the conscience, as the worships of God, or needfull to saluation, but they are taught as variable and free things, and in their nature indifferent but as they are commanded by authoritie, and so imposed. *Answ.*

The force of your argument lieth in this, that rather then we should suffer depriuation, we should receiue and vse Ceremonies as inconuenient, hurtfull and scandalous, as were the Iewish Ceremonies, and those which the fathers imbraced: but the Iewish Ceremonies were holden necessary to saluation, Act. 15. 1, 3. and the Ceremonies of the Fathers were holden operatiue: your argument *ergo* concludeth a necessitie of receiuing Ceremonies, though euen holden necessary and operatiue, rather then to suffer depriuation for refusing such. Thus may wee also dispute for all other Popish Ceremonies, as for the shauen Crowne, Exorcisme, White garment in Baptisme, Soot, Spittle, Creame, holy Water. *Obiect.*

1. My argument concludeth onely for conforming to the Ceremonies which are prescribed in the case of depriuation, and for none other, from an argument drawen from the consent of all true Churches, and faithfull teachers of all ages and places, which did rather conforme to more and worse then ours are pretended to bee: *argumento à ma-* *Answ.*

iori ad minus ducto; which holdeth ſtrongly for conforming to our Ceremonies, which are farre more tolerable, and leſſe inconuenient and burdenſome then theirs. Neither can my argument bee farther drawen or racked then I vrge it.

2. Touching the Iewiſh Ceremonies, they were holden neceſſary to ſaluation by refractary Iewes, not by the Apoſtles and the godly well grounded Chriſtians. So our Ceremonies are holden by the Papiſts, but not by vs, therefore that inſtance concerneth vs no more thē the Apoſtles, and the faithfull of thoſe times.

3. Touching the Ceremonies of the Primitiue Fathers, they were alſo holden operatiue, not by the ſounder Fathers themſelues (as *Zepperus*, *Perkins*, and others doe alleadge for them) but by others, which did ſo accidentally, as the ſigne of the Croſſe was not holden operatiue by the Orthodoxall Fathers of it ſelfe *opere operato*, but they held their faith operatiue, which was exerciſed in them when they exerciſed that ſigne. Onely *Tertullian* is cited to holde that ſigne operatiue, but hee is noted thereby, as by many other his ſingularities, to haue beene a Montaniſt, who thus vſed the ſigne, & other Ceremonies, as operatiue in themſelues: and in like ſort our preſcribed Ceremonies are holden operatiue in themſelues, *opere operato*, by the Papiſt, but not by vs: Therefore neither doth this part of the obiection concerne our Church or this my argument, who vtterly and profeſſedly diſclaime theſe things.

4. For the Popiſh Ceremonies alleadged, ſuch as ſhauen Crowne, holy Water, Creame, Spittle, Salt, &c. they are not mentioned in this my argument, and there may bee other waighty cauſes alleadged wherefore wee may except againſt them iuſtly. The Lutherans vſe ſome of them, and we all account of them as of true Churches: And it is not poſſible for the true Church to put operation in them, or opinion of neceſſitie, or Gods worſhip or merit in the deed doing, for that this tendeth to ouerthrow the foundation,

and

and so to nullifie the Church: But excluding these grosse apprehensions of those Ceremonies, it might proue a matter very questionable, whether in case of necessity, as of depriuation of ministery and ouerthrow of the Church, they ought not to be vsed, euen by this my argument. Howbeit till question bee made and iustly mooued vpon these points, we will omit further disputation, because it is a matter meerely needlesse and vnprofitable. And so much of this matter.

Deo soli sit Gloria.

¶ A Briefe and plaine Answere to Master SPRINTS discourse concerning the necessity of *conformity in the case of Depriuation.*

BEfore particular answere be made to Master *Sprints* seuerall arguments, one thing is necessary to be premised that maketh much against the whole scope and drift of his Treatise, *viz.* That the cause why so many godly and worthy Ministers, haue beene heretofore, and are daily depriued or suspended; or why so many able men that haue desired to enter into the ministry haue beene kept backe, is not this onely that they haue refused to conforme; but that many haue beene and are daily depriued and suspended onely for refusing to subscribe according to the Canon: yea, many that at the time of their conuention, haue not so much as beene charged with non-conformity, and of whom (by reason they were Lecturers only, or for that there were some other that did vse conformity in their churches) the vse of the ceremonies was not at all or little required, haue beene depriued or suspended for this cause only, because they durst not subscribe. And who knoweth not that by the 36. Canon no man may

be either receiued into the ministry or suffered to preach or catechise, except he shal first willingly *& ex animo*, subscribe to the 3. articles there mentioned, & to all things conteined in thē. Yea, admit that a man were contented both to conforme & subscribe also, yet if he shall but at any time affirme (as it is euident many conformers & subscribers also wil not stick sometime to do:) That the Booke of common Prayer containeth something in it that is repugnant to the Scriptures, or that some of the 39. Articles are in any part superstitious and erronious, or such as he may not with a good conscience subscribe vnto, he is to be excommunicated, *ipso facto* (which must needes imply suspension from his ministry) and not to be restored till he haue publikely reuoked such his wicked errour. So that though all Master *Sprints* arguments shal proue good & vnanswerable, whereby he goeth about to iustifie the vse of the Ceremonies in this case: yet will he neuer be able to conuince a great number of them, that haue either beene kept out, or put out of the ministry, of so foule a sinne as hee would make the world beleeue they stand guilty of, vnlesse he can also iustifie the subscription, which he seemeth altogether vnwilling to doe, and can proue it vnlawfull for a godly minister to say, that there is something in the Booke of common Prayer repugnant to the Scriptures, or that some of the 39. Articles are in some part superstitious and erronious, and such as he may not with a good conscience subscribe vnto. And if those conclusions which he setteth downe in the first page of his Treatise, and which he saith will follow vpon the proofe of this point, That to suffer depriuation or suspension for refusing to conforme, is a sinne; be the very marke he aymed at in his whole Treatise, and the only fruit he expecteth of all those paines he hath taken (as indeede they seeme to be:) then hath hee surely bestowed his time very ill, and spent a great deale of labour to no purpose at all. From hence it will follow (saith he) first, That seeing those Ministers haue sinned that haue suffered depriua-

tion

tion so refusing to conforme, they ought of conscience to offer conformity that they may returne to their ministry. 2. That such as not conforming doe remaine in their places, are bound in conscience to conforme, rather then to suffer depriuation. 3. That such as are profitably or probably fitted to the Ministry, and desire that calling, are tied in conscience before God to promise and practise conformity, rather then for refusing it, to bee kept out of the Ministry. And where be those Ministers to be found in England, that haue suffered depriuation for no other cause, but for that they haue refused to conforme? or that being depriued, might haue had assurance to inioy againe, and continue in the vse of their Ministry, if they would offer conformity? Or what Prelate hath he knowen, being to admit any into the Ministry, hath beene wont to require of him a promise of Conformity, and to allow him thereupon, though he did refuse to subscribe? It is not to bee doubted indeede, but that the onely cause that hath been pretended for the depriuation and suspension of some, hath bene their refusing to conforme, and that liberty hath bene offred vnto others, vpon this condition onely, if they would conforme; But that this hath beene the onely cause, why any haue suffred Depriuation or Suspension, will hardly bee prooued by Master *Spr.* or any other man. If then he knew it not before, let him now vnderstand, That the true cause why so many able and faithful Ministers haue suffred themselues to be depriu'd and suspended, rather then they would conforme to the Ceremonies prescribed, hath been partly (but not only) this; that they haue iudged the ceremonies vnlawfull, and partly, that they knew though they should haue yeelded to the vse of them, they could by no meanes haue bin assured, that the bearing of this heauy yoke would haue kept them in their Ministry, vnlesse they could be content also to subscribe to the Booke of common prayer, and those 39. Articles according to the Canon, or at least forbeare to speake either publickly or priuately against any

thing contained in them. This being so, M. *Spr.* should either first haue made it plaine that the only, or at least chiefe cause why the Ministers haue been depriued vsually, or suspended in England, hath been their refusing to conforme; or else hee should haue made this the state of his question, Whether the suffring Depriuation, rather then a man will conforme to the ceremonies in this case, when besides conformity vpon the same penalty subscribing to the Booke of Common prayer, and the 39. Articles, or at least forbearing to speake against any thing contained in them, is required, be a sinne.

And this shall suffice to bee premised for a generall answere to his whole treatise. Now the arguments whereby he laboureth to proue the lawfulnesse and necessitie of Conformity in the case of Depriuation, are to be examined particularly.

His first maine argument is this, The doctrine and practise of suffring depriuation (specially vpon the reasons vrged against our ceremonies) is contrary to the doctrine and practise of the Apostles.

The antecedent of this Argument (for the consequent is strong and good) hee laboureth to proue, first in this manner.

To refuse to do that, which the Apostles with the whole Church at Ierusalem did by Diuine inspiration and commaundement doe themselues, and both aduise and commaund others to doe, is a sinne.

But to refuse conformity in the case of depriuation, is to refuse to doe that which the Apostles and whole Church at Ierusalem did themselues, and both aduised and commanded others to doe: for they practised themselues, and commanded others, euen whole Churches to practise ceremonies as inconuenient and euill, for number, nature, vse, and euill effects, as ours are supposed to be, and that for reasons equiualent or inferiour to the auoyding of Depriuation.

Ergo:

Ergo, to refuse to conforme in the case of depriuation, is a sinne.

The proposition of this argument, he neuer goeth about to proue, which yet is most false and vnsound: for the Apostles and whole Church a Ierusalem, might by diuine inspiration, and some speciall commandement of God, both themselues vse and inioyne others to vse some Ceremonies, in themselues as euill and inconuenient as ours, & yet it may be vnlawfull for a Minister now to vse ours, except he did it by the same inspiration, and had the like commandement from God, as they had. *Abraham* to manifest his faith was commanded by diuine vision to kil his sonne and if he had done it, hee had in so doing done an excellent worke; will this make it lawfull for all other belieuers for the manifestation of their faith, to doe the like, when they haue not the like speciall commandement from God to doe it? The contrary would bee much better concluded by this argument, *viz.* that the Apostles doctrine and practise, doeth not so warrant a Minister now to conforme to such like Ceremonies, because they that command them to doe so, doe it not by diuine inspiration, or commandement, as the Apostles did.

That which he alleadgeth afterward for the confirmation of this proposition in his answere to the first obiect. *pag.* makes it neuer a whit the stronger. For first, the answere he giues, doeth but beginne the question, and is the very same with the proposition it selfe, whereof it should haue beene a proofe. If the Apostles authoritie (saith he) were immediate from God, and that they did was done by the direction of the Holy Ghost, wee may bee the boulder to imitate them. Secondly, his second answere, that though we may not imitate the Apostles in things peculiar to the office, persons, and times; yet wee may in matter of common equitie, and generall reason: Insteed of confirming he doth directly ouerthrow his owne proposition, for hee grants here that it is no sufficient warrant for vs to doe any thing,

for

for that the Apoſtles did ſo, becauſe they did many things by diuine direction, that were peculiar to their office, perſons, and time. Thirdly, he doeth expreſſely in this his ſecond anſwere affirme, that the Apoſtles did vrge the practiſe of theſe Ceremonies, not from the immediate authoritie of God, nor from the inſpiration onely of the Holy Ghoſt, but by reaſons and rules of common equitie and perpetuall: Wherein beſides that, he forgets what he had vrged before in the proofe of his aſſumption, and expreſſely contradicts the text, which affirmes that all the things they did write, euen concerning matters of order in the Church, were the commandements of the Lord, 1. Cor. 14. 37. and that when they decreed theſe things in queſtion, they ſayd it ſeemed good to the Holy Ghoſt and vs, Act. 15. 28. hee hath alſo weakned his owne propoſition here, and made it of no ſtrength at all. For if the Apoſtles had vſed, or inioyned theſe things, and not done it by diuine inſpiration, and immediate authority from God, what force could there bee in their example or commandement to bind our conſcience? The Apoſtles we know were men, and ſubiect to error (as other men) in all caſes wherein they were not immediately directed by the ſpirit of God. And if the reaſon why we are to conforme, be not this; becauſe the Apoſtles did ſo, or becauſe they did ſo by immediate direction from God: but becauſe they did that, which the rules of common and perpetuall equitie, and generall reaſon did require: then an argument drawne from the doctrine of the Scribes and Phariſes, as well as of the holy Apoſtles, might haue ſerued the turne. For we are bound to follow them alſo, where they do, or teach that which the rules of common and perpetuall equitie, and generall reaſon doe require.

But let the reaſons be examined, whereby he is moued to iudge, that the Apoſtles did vſe and inioyne theſe Ceremonies, not by immediate authority from God, nor from inſpiration onely of the Holy Ghoſt, but by reaſons and rules of common and perpetuall equitie.

They

They vſed & enioyned theſe things (ſaith he) for expediencie and neceſſitie to win the more to Chriſt, and to further & propagate the Goſpel; which though it be granted to be true, yet ſhall we be as farre to ſeeke as we were before; for ſtill the queſtion will be, whether there be the ſame reaſons now to moue vs to the vſe of our Ceremonies, as mooued the Apoſtles then to vſe thoſe. There might be ſuch ſpeciall cauſes as made it expedient and neceſſary for them to vſe and inioyne ſuch Ceremonies then, as neuer did fall out before, nor ſhall doe againe while the world doth ſtand. It is indeed a rule of common and perpetual equity, that things expedient and neceſſary, that may make for the winning of more to Chriſt, and furtherance of the Goſpel, be done; but that may be expedient and neceſſary vnto theſe ends for ſome perſons at ſometimes, which yet would be neither neceſſary nor expedient for other perſons at another time to doe, without a ſpeciall and immediat calling from God. It was expedient and neceſſary, that the Apoſtles ſhould preach the Goſpel to all nations, and do ſundry other things that were peculiar and proper vnto their function, which yet none in theſe dayes may take vpon them to doe, becauſe they haue not the like immediat calling and authority from God; neither is there any thing more euident to euery reaſonable and vnderſtanding man, then this, that the ſame things, which in ſome places and times haue been both expedient and neceſſary to be done, haue at other times, and in other places proued farre otehrwiſe.

That which he alleadgeth in the ſame place (*viz.* in his anſwere to the firſt obiection) to confirme this, that the reaſons for which the holy Ghoſt moued the Apoſtles to do thoſe things, do warrant and binde vs to vſe our ceremonies now, becauſe the holy Ghoſt being euer the ſame, teacheth and ruleth the Church by one and the ſame reaſon reuealed in his Word, as well now as then; is not eaſie to be vnderſtood: For if this be his meaning, (as by his words it ſeemes to be) that vpon what reaſon the holy Ghoſt at

any time teacheth any person in the Church to doe a thing he teacheth all persons in the Church to do the same, when they shall haue the same reason, because hee is alwayes one and the same; it would follow, that whatsoeuer God hath by any speciall commandement, for any speciall reason required, of any should be done of all, where there is the same reason, though there be not the same speciall commandement of God. And so, forasmuch as God (vpon this reason, that *Abraham* might make knowen his faith) commanded him to sacrifice his sonne, all men shall bee bound to shew the like readinesse that he did, to kill his owne children, seeing the reason that mooued God to require this of him, concerneth them as well as him, all men being bound to manifest and make knowen their faith.

Where he addeth, that by the same rules whereby the holy Ghost teacheth the Church to pray, and sing in a knowen language, & Prophets to speake one after another, and women to be silent in the Church, hee teacheth that Conformitie which is in question; because they bee all cases of one nature; namely, of order and Ceremonie in the Church, and worship of God; hee affirmeth that which seemeth to haue no colour of good reason in it: For these things are of themselues, and by the very light of nature at all times, and in all places, matters of order and decencie, and such as if no precept had been giuen, common and generall reason would say are fitting: And the contrary (in themselues, and not in respect of circumstance onely) vnseemely; which hee will neuer (surely) say of any of these Ceremonies. And what consequence there is in this reason the holy Ghost doth no lesse teach the one then the other, because they are all cases of one nature, namely, of order and Ceremonie in the Church? Are there not some impious and idolatrous orders, or (at least) Ceremonies, such as a man ought to die rather then to yeelde vnto them? Are there not, or may there not be some contrary to all these generall rules? Doth not the damnablest idolatry, that is, lie

in

in orders and Ceremonies? how can it follow then that they are of the ſame nature, and required by the ſame rules, becauſe they are matters of order and Ceremonie?

And ſo much ſhall ſuffice for anſwere to the propoſition of his firſt maine argument, and to that which in his anſwere to the firſt obiection hee hath brought for the fortifying of it: now let vs come to conſider how he proues the aſſumption of this argument. All that hee hath ſaid to this purpoſe (though it bee by him ſpread into thirteene ſeuerall branches) may well bee referred vnto theſe foure heads, and yet nothing omitted that is worthy conſideration, or carrieth any weight in it at all, *viz.* 1. That the Apoſtles and whole Churches in their times, vſed as many Ceremonies as ours doth. 2. That theſe many Ceremonies which they vſed, were euery way as inconuenient and euill as ours are ſuppoſed. 3. That the Apoſtles by diuine inſpiration and commaundement from God, required the Churches to vſe ſo many Ceremonies of ſuch ſort. 4. That the Apoſtles were moued to doe thus, vpon reaſons of no greater weight then the auoiding of depriuation and ſuſpenſion with vs. Theſe foure points, if he can indeede make good, as hee hath vndertaken to doe, then will no man deny but that hee hath confirmed his aſſumption ſufficiently.

The firſt of theſe points concerning the number, though it be not ſet downe by him in ſo many words, yet it is euidently collected from that which hee hath heere written, without any wreſting of his words or peruerting of his meaning. For when he ſaith, The holy Apoſtles, with the whole Church at Ieruſalem did practiſe themſelues, and inioyned whole Churches the practiſe of ceremonies in number equall vnto ours, there is no doubt to bee made but that he intended to ſay as much, as in this firſt point he is charged to ſay. Let vs therefore obſerue well how he proueth this. The Ceremonies (ſaith hee) that they (that is the Apoſtles and Church at Ieruſalem, and whole Churches of

diuers and farre distant Countries and Nations, namely the Gentiles in *Antiochia, Syria, Cilicia*) did vse, were diuers: as namely circumcision, shauing the head, vowing, purifying, contributing, offering sacrifices for the persons purified, obseruation of the Iewish Sabboths, abstaining from bloud, abstaining from strangled. Whereunto this answere may be giuen; first, that sundry of these 9. things which he hath here reckoned vp, can with no good reason be called Ceremonies. In the last clause of his answere to the first obiection, when he had matched praying and singing in a knowne tongue, the Prophets speaking one after another, and womens keeping silence in the Church, with our Ceremonies, he makes this the reason of it: Because (saith he) they be all cases of one nature, namely of Order and Ceremony in the Church and worship of God. Whereby hee seemeth to vnderstand that this is of a nature of a Ceremony to bee vsed in the Church and in the worship of God: which if it bee so, then surely can neither abstaining from blood, nor abstaining from strangled be accounted Ceremonies. And though it be granted that all these nine things he mentioneth, were once commanded in the Ceremoniall Law, yet that the Apostles or Churches he speaketh of, did vse any of them as Ceremonies, or as in obedience to that Law, he wil neuer be able to proue. If a man in these daies should abstaine from flesh in Lent in the presence of a Papist whom he is loth to offend, and of whom he conceiueth hope, that by condiscending to him in this hee may winne him to the Gospell: or if a Minister comming to a people Popishly affected; should he (hauing the gift of continency) for the same reason forbeare to marry? would any man say, that either the one of these, or the other did in so abstaining practise any Ceremony? or was it a Ceremony in *Paul*, when hauing preached long among the Corinthians and Thessalonians, hee departed from his right, and forebare to take any maintenance from them?

2. If hee will needes haue all these 9. points to be Ceremonies,

monies, yet can hee not make their Ceremonies any whit neere equall in number vnto ours: For it will be easie (specially accounting ceremonies as he doth heere) for their 9. to reckon vp 49. that are vsed among vs. 3. These 9. ceremonies of his, can neuer be proued to haue beene vsed or practised by the holy Apostles, the whole Church at Ierusalem, and those whole Churches of diuers and farre countreys and Nations he speaketh of, namely of the Gentiles in Antiochia, Siria, and Cilicia. For the vse of Circumcision, he brings the example of the Apostle *Paul* onely, who is mentioned once to haue vsed it; But for Purifying. Contributing, offring Sacrifices for the persons purified, he proues that not *Paul* only, but foure men more did once so, Act. 21.23,24.26. for vowing and shauing of the head, that *Paul* did so, not only at that time with those foure men, Act. 21.24. but once before, Act. 18.18. For the obseruation of the Iewish Sabbaths; That in one place *Paul* and *Barnabas* preached on the Iewes Sabbath in a Synagogue, Act. 13.14. In two other places, *Paul* himselfe disputed with the Iewes in their Synagogue vpon their Sabbath day, Act. 17.2. & 18.4. for as for the place Act. 13.42. hee hath much mistaken it: For the Gentiles desired them to preach to them εἰς τὸ μεταξὺ σάββ. on some day between that and the Sabbath. And lastly, for abstaining from blood, and strangled, he alleadgeth the decree of the Councill at Ierusalem, sent vnto certaine Churches of the Gentiles, Act. 15.29. Thus wee see, that whereas he did vndertake to proue, that the holy Apostles, the whole Church at Ierusalem, and sundry other whole Churches of sundry Nations in the Apostles times did vse and practise more Ceremonies then the Church of England doth, he hath not been able to shew that either the Church of Ierusalem, or any one Church then, did practise any one Ceremony, or any Apostle either besides *Paul*: or that *Paul* did at any time vse more then 6. Ceremonies at the most: or that he vsed any of those sixe aboue once or twice at the vttermost. For nei-

ther abstaining from blood or strangled, was enioyned as any Ceremony to the Churches of the Gentiles, nor the preaching or disputing in the Synagogues vpon the Sabbath, can with any better reason be called a religious obseruation of the Iewes Sabbath, then Christs or *Pauls* preaching and disputing dayly when occasion was offred, will argue, that they did religiously keepe and obserue as holy, euery day in the weeke. And this may suffice to haue been said of the first point, wherein hee equalleth the Ceremonies vsed in the Apostles time, with ours now; namely, the number of them.

Mat. 20. 55. Act 13. 42. and 20. 3. Act. 17. 17. and 19. 9.

The second point, wherein the confirmation of his assumption consisteth, is this; That those ceremonies which the Apostles and the Churches in their times vsed, were euery way as inconuenient and euill as ours are.

And that hee may make this good, he takes vpon him to shew, 1. That they were as euill in nature, as ours are. 2. That they had beene, and were as much abused as ours are, or haue beene. 3. That the vse of them wrought as dangerous effects, as the vse of ours can doe. 4. That whatsoeuer is obiected against our ceremonies, might haue beene said against them.

To all which this answere may be giuen, that no one of all those testimonies of holy Scripture, which he here citeth to shew what names and titles the holy Ghost giueth to ceremonies, that were vsed in those dayes; how Ceremonies were then abused; what euill effects the vse of them did bring foorth, doth make any whit at all to his purpose, nor can with any colour of reason, be applied vnto any ceremony which either the Apostles themselues, or any Church by their appointment did vse. For 1. they were no yokes or burdens, or burdening Traditions, as the places which himselfe (a strange thing) citeth, doe euidently shew: for by Act. 15. 10, 28. it is manifest, that the Apostles would by no meanes be drawne to inioyne Ceremonies as were such yokes and burdens. Neither could they truely bee called

ordinances

ordinances of the world, commandements or doctrines of men, or voluntary religion. For beſides that, neither the Apoſtles, nor the Churches that vſed them by their appointment, did put any religion in them when they vſed them: if they had done it, yet had not this beene voluntary religion, or a ſubiecting themſelues to the commandements, or doctrines of men. Becauſe as theſe things at the firſt, were of diuine inſtitution, ſo during the time that the Apoſtles did inioyne the vſe of them, they remained ſtill the commandements of the Lord, as it is euident by that wee finde written, Act. 15. 28. 1. Cor. 14. 37. no more could they be termed impotent and beggarly rudiments, ſo long and ſo farre forth, as the Apoſtles did vſe or inioyne them, but were of great force and ſufficiencie, and ſerued vnto very good vſe, for the winning of the Iewes vnto, or retaining of them in the loue of the Goſpel. This is made the reaſon, both why *Iames* counſelleth *Paul*, to doe as he did, Acts 21. 20. 24. and why *Paul* became a Iew, to the Iew, 1. Cor. 9. 20.

If it be admitted, that all theſe places were meant of the Iewiſh Ceremonies (as indeed the moſt of them were) and euen of thoſe which the Apoſtles and Churches did yeeld to the vſe of; yet will Maiſter *Spr.* bee neuer able to proue (and if he proue not this hee ſaith nothing to the purpoſe) that when and where the Apoſtles of thoſe Churches vſed them, they had beene notoriouſly knowen to haue beene ſo abuſed, or to haue wrought ſuch euill effects, as hee here ſpeaketh of. Nay it is euident, that after they grew into ſuch abuſe, and ſuch euill effects followed the vſe of them, the Apoſtles were ſo farre from vſing or inioyning them, as they did vtterly refuſe the vſe of them themſelues, and forbad it to the Churches, therefore *Paul* who once had vſed circumciſion, and ſome other of the Ceremonies himſelfe doeth afterward, with great ſharpeneſſe, and bitterneſſe, reproue, and condemne the vſe of them, Gal. 4. 9. 10. and 5. 12. Tit. 1. 14. which places and ſuch like, it is very ſtrange

that

that Maister *Spr.* would alleadge to proue that the Apostles, and Churches in their time by their appointment, did vse Ceremonies as bad as ours. For can any man be so absurd, as to imagine that the Apostle would euer practise, or command those things after that they were growne so bad, after that hee had seene iust cause to inueigh against them, and condemne them in that manner? To this purpose also the Apostles resolution, in not suffering *Titus* to be circumcised (when hee saw what an abuse that Ceremonie was growen vnto, and how dangerous an effect was like to follow it, if hee had yeelded vnto it) maketh very strongly, notwithstanding any thing that hee would seeme to say to the contrary in his answere to the sixt obiction, as shall further appeare in the discussing of the fourth point, that hath bene obserued in the confirmation of this his assumption.

3. If it were granted, that the Ceremonies which the Apostles vsed and appointed, had bin notoriously knowen to haue beene subiect to so great abuse of some, and to haue had in them so euill effects, euen before or at that time, and in those places also, where the Apostles inioyned them: yet could not this haue proued them euery way as inconuenient, and euill as ours are. For ours are said (and sufficiently proued also, as they suppose who haue suffered depriuation, or suspension for this cause) to bee euill, not onely because they haue beene grossely abused, and very euill effects haue followed the vse of them (for so much may be said also of some of Gods owne ordinances) but for that they neuer were good, nor can euer serue to any good vse. Those, as they were at the first the ordinances of God, so they are here said by Maister *Spr.* to haue beene still inioyned to certaine Churches by the Apostles; which if it be so, then could no abuse, that obstinate Iewes, or other wicked men had put them vnto, make the vse of them either vnlawfull, or inconuenient vnto the faithfull, that by Apostolicall (that is diuine) authoritie, were required to vse them.

And

And here fitly commeth to bee examined, whether that bee true which is affirmed by him in his second reason, which he brings for the proofe of this point, *viz.* that nothing in substance is obiected against our Ceremonies, which might not haue been said as well against those which the Apostles and Churches of their times did vse. In handling of this point, as he hath left out much of the force and substance of euery argument, which in the Abridgement (the booke which himselfe quoteth) are set downe against our Ceremonies, so hath hee affirmed much more against them which the Apostles then vsed, then he is able to iustifie and make good. The trueth is, that though euery one of those foure arguments doth strike to the heart the ceremonies of our Church; yet is there neuer a one of them that doth giue the least touch vnto those which the Apostles and Churches then did vse.

For first, Ours are humane inuentions, notoriously knowen to haue been of olde, and still to bee abused to idolatry and superstition by the Papists, and yet of no necessary vse in the Church: Theirs, as they were at first by diuine institution, so were they not at that time when they vsed them, notoriously knowen to haue been abused, either to idolatrie, or to the confirmation of false and pernicious doctrine, and were at that time of necessary vse: and though they had been neuer so much abused, and had beene also in any other of no necessary vse; yet because they were vsed, by warrant of Apostolicall and diuine authoritie, this first argument toucheth them not at all, hee doth indeede denie all this, and quoteth Scripture to proue that they were humane inuentions, of no necessary vse, and abused to superstition. But it hath beene already shewed, that all these Scriptures are misunderstood and applied by him; & no more shal need to be said for the conuincing of him in this point, when that himselfe (cleerely and strongly contradicting himselfe) hath both elsewhere in this argument, and euen in this very place affirmed. For

that Maister *Spr.* would alleadge to proue that the Apostles, and Churches in their time by their appointment, did vse Ceremonies as bad as ours. For can any man be so absurd, as to imagine that the Apostle would euer practise, or command those things after that they were growne so bad, after that hee had seene iust cause to inueigh against them, and condemne them in that manner? To this purpose also the Apostles resolution, in not suffering *Titus* to be circumcised (when hee saw what an abuse that Ceremonie was growen vnto, and how dangerous an effect was like to follow it, if hee had yeelded vnto it) maketh very strongly, notwithstanding any thing that hee would seeme to say to the contrary in his answere to the sixt obiction, as shall further appeare in the discussing of the fourth point, that hath bene obserued in the confirmation of this his assumption.

3. If it were granted, that the Ceremonies which the Apostles vsed and appointed, had bin notoriously knowen to haue beene subiect to so great abuse of some, and to haue had in them so euill effects, euen before or at that time, and in those places also, where the Apostles inioyned them: yet could not this haue proued them euery way as inconuenient, and euill as ours are. For ours are said (and sufficiently proued also, as they suppose who haue suffered depriuation, or suspension for this cause) to bee euill, not onely because they haue beene grossely abused, and very euill effects haue followed the vse of them (for so much may be said also of some of Gods owne ordinances) but for that they neuer were good, nor can euer serue to any good vse. Those, as they were at the first the ordinances of God, so they are here said by Maister *Spr.* to haue beene still inioyned to certaine Churches by the Apostles; which if it be so, then could no abuse, that obstinate Iewes, or other wicked men had put them vnto, make the vse of them either vnlawfull, or inconuenient vnto the faithfull, that by Apostolicall (that is diuine) authoritie, were required to vse them.

And

And here fitly commeth to bee examined, whether that bee true which is affirmed by him in his ſecond reaſon, which he brings for the proofe of this point, *viz.* that nothing in ſubſtance is obiected againſt our Ceremonies, which might not haue been ſaid aſwell againſt thoſe which the Apoſtles and Churches of their times did vſe. In handling of this point, as he hath left out much of the force and ſubſtance of euery argument, which in the Abridgement (the booke which himſelfe quoteth) are ſet downe againſt our Ceremonies, ſo hath hee affirmed much more againſt them which the Apoſtles then vſed, then he is able to iuſtifie and make good. The trueth is, that though euery one of thoſe foure arguments doth ſtrike to the heart the ceremonies of our Church; yet is there neuer a one of them that doth giue the leaſt touch vnto thoſe which the Apoſtles and Churches then did vſe.

For firſt, Ours are humane inuentions, notoriouſly knowen to haue been of olde, and ſtill to bee abuſed to idolatry and ſuperſtition by the Papiſts, and yet of no neceſſary vſe in the Church: Theirs, as they were at firſt by diuine inſtitution, ſo were they not at that time when they vſed them, notoriouſly knowen to haue been abuſed, either to idolatrie, or to the confirmation of falſe and pernicious doctrine, and were at that time of neceſſary vſe: and though they had been neuer ſo much abuſed, and had beene alſo in any other of no neceſſary vſe; yet becauſe they were vſed, by warrant of Apoſtolicall and diuine authoritie, this firſt argument toucheth them not at all, hee doth indeede denie all this, and quoteth Scripture to proue that they were humane inuentions, of no neceſſary vſe, and abuſed to ſuperſtition. But it hath beene already ſhewed, that all theſe Scriptures are miſunderſtood and applied by him; & no more ſhal need to be ſaid for the conuincing of him in this point, when that himſelfe (cleerely and ſtrongly contradicting himſelfe) hath both elſewhere in this argument, and euen in this very place affirmed. For

were they humane inuentions, which himselfe here sayth were practised and taught by direction of the holy Ghost? were they of no necessary vse, which he in the proofe of his first proposition of his first argument, Num.8. affirmes to haue bin commanded by the Apostles, as matters good and necessary in that case, and brings for proofe thereof? Act. 15.28.

2. Ours are humane Ceremonies appropriated to Gods seruice, and ordained to teach spirituall duties, by their mysticall signification. Theirs, as they were not appropriated to Gods seruice, so neither were they vsed or appointed by the Apostles to bee vsed for mysticall signification; or if they had, yet (seeing as hath before beene shewed) they were not humane Ceremonies, this argument doth not concerne them. It is true indeed that they were in their first institution significatiue and mysticall, and thus much the places quoted by him here, *viz. Col.*2.16.17 *Heb.*8.5.& 9.8 23 & 10.1. do proue: But that either the Apostles vsed them or ordained them, that they might teach some spirituall dutie by their mysticall signification, that hee hath not so much as indeauoured to proue. And surely if *Paul* did vse circumcision as a Sacrament, *Acts* 16.3. then by the force of Master *Spr.* argument heere (which maintaineth it lawfull for vs to doe now what the Apostles or Churches in their time did:) it may be concluded that it is lawfull for vs to vse in Gods seruice, other Sacraments then those which God hath ordained.

3. Ours being but humane Ceremonies are esteemed, imposed, and obserued as parts of Gods worship. Theirs cannot be proued to be obserued by them, much lesse imposed vpon them as parts of Gods worship; and if they had, yet because they were not humane Ceremonies, this argument maketh nothing against them: For what is this to the purpose that heere hee takes vpon him to proove, That the Iewes esteemed, imposed, and obserued them as necessarie to saluation, *Acts* 15. 1. 5? That

That the zealous Iewes were violently offended with *Paul*, for teaching that Chriſtians ought not to circumciſe their children, and to liue after the legall cuſtomes, *Acts* 21. 27? That the Apoſtles ordained them as good and neceſſary, *Act.* 15. 28.29? That the Apoſtle conformed himſelfe vnto them for their ſakes, and in their preſence that eſteemed them as worſhips of God, *Acts* 15. 1. 5. & 16.3.& 21.26? Seeing the queſtion betweene vs is not heere, whether the Iewes obſerued and impoſed Ceremonies, as bad as ours; but whether the Apoſtles or any Church by their appointment did ſo. Did the Apoſtles or any of them, whoſe conformity of Ceremonies is now in queſtion betweene vs, vſe any Ceremony as impoſed by thoſe Iewes he ſpeaketh of here? And what though the Apoſtles called thoſe things that by their decree was inioyned good and neceſſary? will it follow from thence that they impoſed them as parts of Gods worſhip? or can nothing be good and neceſſary, but that which is a part of Gods worſhip? Though the ſuperſtitious eſtimation the people among whō they are vſed, haue of them be obiected by the miniſters in the abridgement (& that iuſtly and materially) againſt our ceremonies: Yet doth not the maine forces of this third argument lye in that, but in this rather; that though they be but humane Ceremonies, yet they that inioyne them doe eſteeme and impoſe them as partes of the worſhippe of God, which puts a manifeſt difference betweene them and the Ceremonies that were vſed by the Apoſtles, or any Church by their appointment.

4 In the impoſing and vſing of ours, thoſe rules that are preſcribed in the Word for matters of direction in the Church concerning Ceremonies, are not kept. For they are no way needfull or profitable for the edification of the Church, but are knowne to cauſe offence euery where, and hinderance vnto edification. and are obſerued only for the will and pleaſure of them that doe inioyne them. Theirs though they were vſed and appointed by them, who had

more farre absolute authority, and might lawfully haue commanded in the Church of God, specially doing that they did by the inspiration of the holy Ghost: yet were they also squared & directed by the rules of the holy Scripture, and were no way offensiue, but tended greatly to the edification of Gods people. And how often hath Master *Spr.* affirmed in the prosecuting of this argument, that they were profitable and necessary, and alleadged for proofe thereof, *Acts* 15. 28. 29. though heere as forgetting himselfe hee doe deny it? Yea this very Section heere, wherein hee takes vpon him to prooue they were not needfull or profitable, they serued rather to destroy then to edifie the Church, he concludes with this clause; Yet their vse and yeelding serued to edifie, by making way to the Churches peace and furtherance of the Gospel. And this vaine of contradicting himselfe he taketh such pleasure in, as he continueth it to the end of his discourse, wherein he laboreth to proue that the fourth argument against the Ceremonies in the abridgement, maketh as strongly against the Apostles, as against our Church. They were not profitable for order (saith he, in the beginning of that Section) and in the conclusion of it affirmes, yet it was order to vse and practise them in that case. And in the beginning of the next Section, hauing said, they were not profitable for decency; for what was more vndecent then for a Christian to vse idle, vnfruitfull, needlesse and beggarly rudiments; by and by he addes, yet did this indecency vphold an higher decency: Which last phrase of speech (besides the contradiction) is very hard to be vnderstood; for how can indecency support decency? or in what sense can the establishment of the faith, and the dayly increase of the number of the Churches bee termed a higher decency? or how could the indecency of these Ceremonies establish the faith and increase the Churches. After this in going about to shew that they were offensiue many wayes, in the fift Section hee saith, that in the euent they did serue indeede as

meanes

meanes to infringe the Christian liberty, and immediately after; yet the vse and practise of these things by the direction of the Apostles did procure the liberty of the Gospell: So that if M. *Spr.* himselfe be to be beelieu'd, euery indifferent and vnderstanding man will easily discerne that the 4. Argument which the Ministers haue vsed against our ceremonies in the abridgement, doth not any way concerne those which the Apostles did vse. And surely it would be altogether needlesse to insist longer vpō this part of this his Discourse, but that there is one thing affirmed by him, which may not be passed ouer: For noting this to be the 4. way, whereby those ceremonies were offensiue; that the Apostles themselues were offended in imposing that they did, hee addeth that they taught against the things which they inioyned; that namely, they ought not to be vsed by the Iewes or Gentiles. It is strange any learned or Godly man should so farre forget himselfe, as to charge the holy Apostles to haue inoyned the faithfull to vse those things which themselues did teach ought not to be vsed, either by Iewes or Gentiles; specially when the text expresly saith, that what they inioyned, they inioyned by the direction of the Holy Ghost. The place he citeth to proue this that he saith, *viz.* Act. 21. 21. doth not affirme that *Paul* had taught so indeed, but that the Iewes had been so informed of him: and by *Iames* his words vers. 24. it appeares also that information was false. And if this which he speaketh of the Apostles preaching this against that which they did so decree, were to be beleiued, (which God forbid) what had hee gained by it? surely that there could be no force in this example or decree to bind vs in conscience to vse those things which they in their doctrine did teach ought not to be vsed by any Christian: And so this his first Argument, wherein he hath laboured so much and with so great confidence, is by himselfe vtterly ouerthrowen.

The third maine point in cōfirmation of the assumption of his first Argument is this, That the Apostles by diuine

inspiration and commandement from God, required the Churches to vse so many Ceremonies, and such as were as inconuenient and euill as ours are supposed to bee. That whatsoeuer the Apostles did inioyne the Churches, they did it by diuine inspiration & commandement from God, is so vndoubted a truth, as he needed not at all to haue troubled himselfe in the confirmation of it, it being so hard to find any scholler that would so much gainsay, or call this in question, as hee himselfe hath (sometimes) done in this Treatise. All the question in this point is, Whether euer the Apostles did inioyne vnto whole Churches so many Ceremonies as ours are, and those also as inconuenient and euill as ours are: This he goeth about to prooue after this manner; They caused others to practise ceremonies: for *Paul* circumcised *Timothie*, Act. 16.3. and tooke the men, and was purified with them, Act. 21.26. They aduised one another to practise ceremonies: for *Iames* and the Elders perswaded *Paul* thus to conforme, Acts. 21.23.24. They inioyned or commanded the practise of Ceremonies: for thus did the Councill at Ierusalem, Act. 15.28.29. This constitution is called the decrees that were ordained by the Apostles and Elders, Act. 16.4. and the determination of the Apostles, Act. 21.25. and this commaundement they gaue to whole Churches of diuers and farre distant countreys and Nations, namely to the Gentiles in Antiochia, Siria, and Cilicia, Act. 15.23. and afterwards he addes that the Ceremonies that they did thus cause others to practise, aduise one another to practise, inioyne whole Churches to practise, were as inconuenient and euill as ours, both for number, nature, and euill effects.

For answere vnto all this: First, it were sufficient to say, That he hath not performed that, which he hath vndertaken, because hee prooues not that the Apostles inioyned so many Ceremonies as wee haue in our Church; or that any one of those Ceremonies which hee saith they did inioyne, were as inconuenient and euill as ours are: And for this

point

point hee is to be referred to that which hath beene answered vnto the two former partes of his Assumption.

2. Though he had proued, that they did inioyne vnto some one, or some few persons such Ceremonies, as were both for number and for nature as bad as ours: yet vnlesse hee had shewed, that they had inioyned them vnto whole Churches, hee hath not concluded that which he tooke in hand. And therefore that which hee brings of *Pauls* circumcising of *Timothy*, or *Iames* perswading *Paul* to purifie himselfe, is nothing to the purpose.

3. Hee hath not proued (nor euer will bee able to doe) that the Apostles did ioyne the practise of any one of those Ceremonies to any one Church, or to any one person, either by inspiration of the Holy Ghost. For as for circumcision of *Timothy* though it be true that *Paul* did it, & did it well: yet it would be a harsh speach and vniustifieable, to say, that he compelled, or inioyned, or commanded *Timothy* to be circumcised. And for that which *Iames* and the Elders said to *Paul* concerning his purifying, besides that it cannot hastily bee called a commandement, or iniunction (because no Church or Apostle had so much authority ouer *Paul*, as to command him any thing, 2. Cor. 11. 5. Gal. 2. 6. 9.) Maister *Spr.* knoweth well, that some are ‖ great Diuines, who haue plainely affirmed that *Iames* and the Elders, did ill in pressing *Paul* so farre in this matter; † others stand in doubt whether they did well in it or no; sure it is, hee can neuer soundly proue, either out of this or any other place of Scripture, that they did it by the inspiration of the Holy Ghost, or commandement of God. The place which hee puts most confidence in for the proofe of this third point is Acts 15. for there we read indeed of a decree sent by the Apostles vnto sundry Churches, and that decree was made by the inspiration, or direction of the Holy Ghost. But to this place it may bee answered that things mentioned in this decree, were so farre from being so many Ceremonies, or so bad as ours are (which hee must still

‖ *Magdaburg. Centurion. 1. lib. 2. p. 603. Gualt. in act. 21. hom. 139. Zanch. de red. p. 491. b.*

† *Caluin. in act. 21. 22. 23.*

ſtill bee put in minde, that hee ſhould haue proued) that in very deed they were no Ceremonies at all, neither euer came into the minde or purpoſe of the Apoſtles, when they made that decree to inioyne the vſe of any Ceremonies to the Churches. For to omit this that the meere abſtaining and forbearing the vſe of many things, can with no good ſhew of reaſon bee called the vſe, or practiſe of a Ceremonie; though the abſtinence from bloud & ſtrangled, were once a ceremoniall dutie (while the law was in force) yet it was now inioyned by the Apoſtles to the Gentiles, not as a ceremoniall, but as a morall dutie, that they ſhould abſteine from their libertiy in the vſe of theſe indifferent things, when they ſaw the vſe of them would offend their weake brother. And ſurely ſeeing the reaſon and end of this abſtinence was not any ſuch miſticall ſignification, as it had vnder the law, but onely to auoide the offence of the Iew; it could no more bee called a Iewiſh Ceremony, then if either out of a naturall loathing of thoſe meates, or reſpect had to their health, or ſome ſuch like conſideration, they had forborne the ſame. Neither let Mr. *Spr.* thinke it ſtrange that the ſame thing, which being cómanded in the law, was a Ceremonie, ſhould now, being commanded by the Apoſtles, alter the nature and become no Ceremonie. Let him conſult with the beſt Diuines, and Interpreters of the Scripture, and he ſhall finde, that though circumciſion, was a Sacrament vnder the law, yet *Timothy* his circumciſion was no Sacrament; and that all the Ceremonies of the law were ſo abrogated by the death of Chriſt, as that (though ſome vſe of them did remaine for a time) yet they did no longer belong to the worſhip of God, nor were figures of ſpirituall things, nor were obſerued in conſcience of obedience to the ceremoniall law: In which things conſiſteth the very life and eſſence of a Iewiſh Ceremonie, and without which nothing can in good propriety of ſpeach bee called a Ceremonie. But what neede any more bee ſaid of this matter, when the Apoſtles themſelues ſpeaking of

Calvin. in Act. 16. 3.

this

this decree affirme that they that said the Gentiles ought to keepe the law, did in saying so, seeke to subuert their soules: that they had written and concluded, that the beleeuing Gentiles should obserue no such thing, (as vowing, shauing of the head, purifying, &c.) saue only that they keepe themselues from things offered to idols, and from blood, and from strangled, and from fornication: By which wordes also they doe plainely intimate, that this abstinence which they inioyne in this decree, was no such thing, (but of another kinde and nature) as vowing, purifying, shauing of the head, offering, &c. and consequently was not inioyned by them as any Ceremony of *Moses* Law.

The fourth and last point in the confirmation of his assumption is this, that the Apostles and Churches were moued thus to enioyne and practise such Ceremonies, so many, so inconuenient and euill, vpon reasons of no greater weight, then the auoiding of depriuation is with vs.

This hee prooueth by specifying the causes and reasons that moued the Apostles to practise and enioyne those Ceremonies, which hee sayth were these three: First, for the beleeuing Iewes that they might not bee offended, nor occasioned to turne backe to Iudaisme, *Acts* 16.1,3. and 21. 20,21,24. Secondly, for the vnbeleeuing Iewes, that they might be wonne to the Gospel and saued, 1 *Cor.*9.20,22. and 10.32,33. Thirdly, to auoyd the persecution of the malicious Iewes, and so to redeeme the libertie of the ministerie, which otherwise was like to be indangered, *Act.* 21.22,27,28,30,31,32.

For answere vnto all this, it may be said, that if the Apostles had practised & inioyned such as are euill Ceremonies as ours are, they had farre greater reason so to doe, then the auoiding of depriuation is with vs. For first, as their ministery was of more great excellencie then ours, whether we respect the extraordinary gifts wherewith they were indued, or the wonderfull power of God, which did ac-

company them, and giue successe and fruit to their labours: so the redeeming of the liberty of their ministery (if that were any cause, as he here supposeth it was) was, and ought to haue been of much more weight to moue them to doe as they did, then the continuance of vs in our ministery can be to perswade vs to the vse of our Ceremonies. What one Minister of the Gospel is there that dare to bee so presumptuous, as to say that his preaching and ministery can bee of that necessity and vse for the glory of God, and good of his Church, as was the ministery of any Apostle? The worke whereunto the Lord hath called and separated the Apostles, (*viz.* the planting of the Church, and preaching of the Gospel to all nations) was such as could not haue beene performed by any other but the Apostles alone: But in the depriuation of our Ministers that refuse conformitie, there is no such danger, and of their preaching, there can bee no such necessitie imagined; though they preach not, the Gospel is preached stil, and that soundly and fruitfully. And how then can Master *Spr.* say, that the auoiding of depriuation with vs, is a reason either superior or æquiualent vnto that which mooued the Apostles to doe as they did? if hee had said, there is great similitude and analogie betweene these two cases, he had spoken probably, but to maintaine a paritie betweene them he hath no colour of reason at all.

2. The Apostles in vsing and inioyning those Ceremonies, might bee well assured that they should greatly further the successe of the Gospel thereby, the beleeuing Iewes would bee preserued from Apostasie, the vnbeleeuing (many of them) would be gained, and that they should not onely obtaine libertie, and freedome for their Ministerie by this meanes among the Iewes, but that the very vsing of these things would edifie them. Now our Ministers haue no reason that is either Superior or æquiualent vnto this, to perswade them to the vse of our Ceremonies, for they cannot be assured that the vsing of our

Ceremo-

Ceremonies would doe any good at all: no they are well aſſured by many reaſons & long experience that they would doe much hurt euery way, both vnto the belieuer, and to him that is not yet called to the faith. And ſhould not he (thinke you) haue great cauſe to brag of this bargaine, who after that he had purchaſed the liberty of his miniſtry by yeelding vnto conformity, ſhould finde euer after a wofull experience, that he hath done much more hurt by his conformity, then good by his miniſtry.

3. The Apoſtles in vſing & inioyning thoſe Ceremonies (if they had enioyned any) and the Churches alſo in obſeruing them by their appointment (if any ſuch thing had bin were well aſſured in their conſciences they did that which was not onely lawfull but neceſſary for them to doe, and that they had ſinned if they had not done ſo: for they had diuine authority to warrant & command to do as they did. Will Maſter *Spr.* ſay that the auoiding of depriuation with vs, is a reaſon either ſuperiour or equiuolent vnto this? our Miniſters can diſcerne no ſuch warrant for the vſe of our ceremonies, but are fully aſſured they haue this commandement expreſly to the contrary: And will any man perſwade them that for the auoiding of depriuation, or a far greater penalty (though indeede that be very great) they may do a thing which they are aſſured is euil in the ſight of the Lord.

For a concluſion to this anſwere vnto his firſt maine argument, it ſhall not be amiſſe to ſet downe and repeat ſundry materiall differences betweene the caſe of the Apoſtles and Churches in their times and ours now.

1. They vſed ſuch Ceremonies only, as both at the firſt were diuine ordinances, and the vſe whereof was warranted vnto them by diuine authority; We are required to vſe ſuch as are inuentions, not humane onely but Antichriſtian.

2. They vſed them in this perſwaſion of their conſcience, that they might in that caſe and ought to be vſed: neither did they euer inioyne them to any that held them

vnlawfull: ours are impoſed vpon ſuch as are perſwaded in their conſcience they cannot vſe them without ſinne.

3. They vſed them but once or twice vpon extraordinary occaſion: we are required to vſe ours conſtantly and continually in the ordinary exerciſe of our miniſtery.

4. They neuer vſed them, but when they ſaw euidently that the vſe of them would preuent ſcandall, and tend vnto edification: we are required to vſe ours, though we ſee euidently the vſe of them would hinder edification, and giue offence many waies.

¶ A Reply to the Anſwere of my firſt Reaſon for Conformitie in caſe of Depriuation.

LEſt the anſweres of my reaſons ſhould hold me void of charity, which is not ſuſpitious, or to be carried on with euill ſurmiſing: I will omit, that ſending an anſwere to me, which am the ſecond perſon from them, they giue anſwere as to a third. Neither will I inſiſt vpon the Ironies which may ſeeme too palpable, & among godly minds needed not, eſpecially in diſquiſition of a truth of ſo great conſequence: Onely I put my brethren and my ſelfe in minde, for our better proſecuting of this queſtion, that piety is meeke and gentle, equalling her ſelfe to the lower ſort: it ſcorneth not ſuch as are differing from it in iudgement, it is not prouoked to anger, but in euidence and demonſtration of the truth, approueth her ſelfe to euery mans conſcience in the ſight of God.

Now as there is none end of making many bookes, ſo Gods wiſedome ſhould inſtruct vs, by contention not to leingthen controuerſies, for which cauſe I haue purpoſed to be ſhort in reply.

Touching

Touching the Preface or generall answere, made before the Answere to particulars, it might, as I suppose, haue been well spared, as being to small purpose, and quite besides the point in question: For,

1. The Answerers could not be ignorant and my Conclusion, drift in handling, matter, manner, whole course of prosecuting in euery Argument, doe plainely stretch no farther then to enforce Conformity in case of Depriuation. Therfore this caution is but a voluntary and studious wandring from the question; Neither doe these arguments labour to make the world beleeue, that all depriued Ministers haue sinned in suffring Depriuation, but so many onely as for not conforming, haue suffred depriuation. Therefore this speech of theirs is either an vntrue surmise; or a scornefull Ironie.

2. Though the Answerers should bee ignorant that any Minister should suffer Depriuation for onely refusing to conforme; yet all the faithfull Ministers of these our parts doe know the contrary of sundry: my selfe doe know it of my selfe, and others. And who can be ignorant, that diuers Ministers haue been depriued only for not conforming, by inditements at Assise and Sessions, as well as by the Bishops, and doe perpetually stand liable to that censure; and is a cause ouer-ruled, as appeareth in the Lo. *Cookes* reports? Againe, it is well knowen, that for these later 5. or 6. yeeres, subscription hath not been vrged to Incumbents or setled Ministers, but meere conformity: And Bishops haue acknowledged, being put in minde by men of learning in the Lawes, that they could not vrge Subscription, either by vertue of the Statute, or the booke of Canons, to such as were already placed and setled in their charges. It was therefore vnaduisedly and vntruely affirmed (to say no more) that M. *Sprint* surely bestowed his time very ill, and spent a great deale of labour to no purpose at all. And the question is easily solued, which asketh, Where be those Ministers to bee found in England that haue suffred Depriuation for no o-

ther cause, but for that they haue refused to conforme.

But besides the caution here made, the Brethren my Answerers were not ignorant of the principall point, which they should haue thought vpon chiefly, and would haue qualified this their censure; that for mine owne necessary resolution in a doubt of depriuation, I vndertooke this businesse at first; and yet besides they doe forget, that in my reasons there are specified other ends and vse of this my labour, that it should not be ill bestowed; namely, to mooue all Ministers who were depriued, euen for Subscription, as well as for non-conformity, to try whether by offer of conformity they might not returne vnto their Ministry, which would be a cause of wonderous benefit and comfort to the Church. Also it serueth to resolue and quiet such as are to enter, which being scrupulous to conforme, can receiue admittance by none other meanes. And lastly, it hath vse for professors of Religion, which without conformity to the ceremonies, (as kneeling at the Communion, or admitting the crosse) can by no meanes in the most places receiue the Sacramẽts of Baptisme, or the Lords Supper: which things haue bred no small perplexity of minde, and outward trouble to many godly persons, who it by this meanes of my labour they might be resolued (as they may bee, if they will follow the iudgement and practise of all true Churches and faithfull teachers since Christ) would proue labour to great and good purpose, and farre from labour very ill bestowed. Men should beware of bearing false witnesse against their neighbour, or his honest labours: If therefore the Brethrens answere prooue no sounder in the particular then in the generall, out of all question it is but weake, which now I will further consider of.

And before I giue reply vnto the particular answere, let my Brethren know, that this Argument vrged by me, is no fancy of mine owne, but hath bin thus conceiued, euen as I vrge it, by persons of most reuerend note in the Church of God, such as *Caluin, Martyr, Zanchius, Vrsinus, Piscator, Polanus*

Polanus, to the end that they doe not so lightly esteeme of it and cast it of, but may be moued more seriously to consider of it: Their iudgements, I will deliuer in these two propositions.

1. The Iewish Ceremonies after the death of Christ, were in sundry respects as inconuenient, & vnlawfull to be practised by Christians, as the Ceremonies of the Church of England are pretended to bee: yet the holy Apostles of Christ did lawfully practise them, and cause others to practise them in cases of necessitie, as of the peace of the Church, or propagation of the Gospel.

Caluin in Act. 21. 24. *fol.* 355. That Ceremonie of vowing, practised by *Paul*, seemed to haue in it some things mingled with it (*Parum consentanea cum fidei professione*) small agreeing with the profession of faith: yet he defends his practise by the place, 1. Cor. 9. 20. *Idem in Act.* 16. 3. *fol.* 270. saith, *Non licuisse fidelibus eas retinere, nisi quatenus earũ vsus in ædificationem faceret:* That it was not lawfull for the faithfull to retaine their vse, but onely so farre forth as their vse did make for the edification of the Church: yet in this case hee defendeth the practise of *Paul*, *Paulo circumcidere Timotheum licuit. fol.* 270. the like he doeth in Act. 21. 23. citing, 1. Cor. 9. 20.

Zanchius saith of the forbidding of strangled and bloud, Act. 15. 28. that they were things *Superstitionem Iudaicam redolentes*, also of *Pauls* vow and purification, Act. 18. 18. & 21. 23. thus he speaketh, *Fuerunt tamen etiam illi tunc temporis ritus stipulæ, cum fundamento Christo non congruentes:* yet he defendes their practise by the law of charitie, and for the peace and edification of the Church, *Comment. in Philip.* 1. *fol.* 45. (b)

Pet. Martyr calleth the Ceremonie of abstaining from bloud and strangled *Citra controuersiam Aharonicam*: yet he defendeth the action as lawfull; *Pro pace & conuictu credentium faciliori, Loc. com. inter Epist. fol.* 1087.

Piscator calleth the circumcision of *Timothy*, *rẽ molestã* both

both to *Paul* and *Timothy*, in Act. 16. 3. yet hee defendeth that practise of his, by that saying of 1. Cor. 9. 19. 20. as also that practise of Act. 18. 18.

Now, that the Ceremonies practised by the Apostles, were as euill and inconuenient in their iudgement, as our prescribed Ceremonies, the proofes of the next proposition will manifest.

2. The practise of the Iewish Ceremonies, by the Apostles in a case of necessitie, such as depriuation of Ministrie, is a sufficient ground to moue vs to conforme to the Ceremonies prescribed in our Church, in a case of the like necessitie.

Peter Martyr defending the lawfull vse (*Vestium Ministrorum Ecclesiæ Anglicanæ*) alleadgeth the Apostles iniunction, of Act. 15. 23. of Iudaicall Ceremonies. *Quis non videt Apostolos, pro pace & conuictu credentium faciliori, mandasse gentibus vt a sanguine & præfocato abstinerent? Erant hæc citra controuersiam Aharonica, si generaliter omnia quæ in lege fuerunt complecti volueris. Loc. com. fol.* 1087. *inter. Epist. Hoopero.*

Vrsinus: Speaking, *De vitiosis Ceremonijs falsis opinionibus, cum veritatis insectationibus* saith, *Neq; verò polluitur rectè sentiens, cum vtitur Ministerio errantium, & Ceremonias etiam humanas seruat, si modò errores diserte, & constanter improbet, & neque verbis, neq; factis aliquis palam, & per se impiam, & verbo Dei repugnans committat, & humanas traditiones pro cultu Dei se non habere profiteatur, Paulò Post: sic* Paulus *obseruatione Ceremoniarum accomodabat se infirmis, cum auersarentur eum tanquam hostem legis & moris patrij, & in hâc re non peccabat.* And that wee may not doubt but that hee speaketh of Ceremonies, as inconuenient as those of our Church, in their iudgement; he addeth presently after, that such was the iudgement of *P. Martyr*; as also his practise, who when he came first into England, and the error of corporall presence was as yet in force, did yet with profession of his opposite iudgement, receaue the Lords Supper with them,

them, *Non obstantibus sibi illorum Ceremonijs licet ipsi molestis. exercitat. part. 2. fol.* 838, 839, 840.

Zanchius perswadeth the Ministers being compelled by necessitie of Magistrates compulsion, and threats to the practise of such Ceremonies, which may bee termed *stipula & fœnum*. And giueth instance of the Apostles practise of Iewish Ceremonies, (as before is alleadged) concluding thus, *Ergo multa toleranda sunt ministris, ne pax scindatur Ecclesiarum, & vt vitentur Schismata, modò ne tales sint, vel res, vel doctrinæ quæ pugnent cum fundamento, fundamentumq; conuellant, in Philip. cap. 1. fol.* 45.

Polanus in Ezec. cap. 44. *fol.* 807. moueth a question *de veste linea*, of the Surplesse; *Si in aliqua Ecclesia Euangelica prorsus non possit omitti vsus vestis lineæ seu superpelliceæ, absq; metu Schismatis, aut subreptionis hæreticorum, quid tum faciendum?* Hee answereth, *Præstat tum vti veste linea, tanquam re adiaphorâ, quàm obstinata eius reiectione excitare Schisma, interrumpere cursum veritatis doctrinæ, & præbere occasionem hæreticis occupandi Ecclesiam.* And of this his iudgement he giueth instance in the Apostles practise thus, *Exemplum est in Paulo qui circumcidit Timotheum propter Iudæos sciebant enim omnes Patrem eius Græcum esse*, Act. 16. 3.

Now to the answer of my first reason.

Which first reason of mine, when my Brethren went about to answere, if they would needes vnstrip out of his owne coat which I had framed, and draw into a Syllogisme of their owne, yet ought they not to make an argument, or new reason of their owne, and so to fight without an aduersary: But their duetie was (as they wel know) faithfully to haue taken all the substance of that I set downe in the whole reason, and that especially included in my Syllogisme, which they haue not done: pietie and sinceritie, and faithfull dealing should goe together; and thus they should haue laid it downe.

To refuse to practise such Ceremonies, which the Apostles by direction of the holy Ghost, and vpon reasons

of common and perpetuall equity did practise themselues, and caused others to practise, yea aduised and enioyned (as matters good and necessary to be done) on others, especially in a like case in sundry maine and materiall respects, is a sin.

But to refuse conformitie with ou. Ceremonies in the case of depriuation, is to refuse to practise such Ceremonies, which the Apostles by direction of the holy Ghost, and vpon reasons of common and perpetuall equitie did practise themselues, and caused others to practise; yea, aduised and inioyned (as matters good and necessary to bee done) on others, and that in like case in diuers maine and material respects.

Ergo: To refuse to conforme in the case of depriuation, is a sinne.

The Proposition of this argument thus proposed, is sufficiently confirmed in that which is included in the second member of mine answere to the first obiectiō, in these words [though we may not imitate the Apostles in things peculiar to their office, persons and times, yet we may follollow them, and are bound in conscience so to doe in matter of common equitie, and generall reason: for as the Apostles had warrant from the holy Ghost, so haue we warrant from the Apostles examples, and from the reasons for which the holy Ghost moued them to doe these things.]

Thus if my Brethren had proposed mine argument, they needed not to haue spent so many words, nor founded such a triumph before the victory: *viz.*

1. That the proposition is false and vnsound.

2. That I neuer go about to proue it: which assertion of theirs they streight confute themselues, by setting down my proofes of the proposition.

3. That I forgot my selfe what I had vrged before.

4. That I weaken my proposition, and make it of no strength.

But let vs see what materiall shew of exceptions they bring against the proposition of mine argument.

Wheress

Whereas I said that the Apostles did vse and inioyne the Iewish Ceremonies, not onely by immediat authority from God, but by reasons also and rules of common and perpetuall equity, and further did giue instance of the rule of expediency and necessity out of Act. 15.28. The answere is, that though it be granted to be true, yet shall they be as farre to seeke as before they were: For still the question will be, whether there be the same reasons now to moue vs to the vse of our Ceremonies as moued the Apostles then, because they suppose there might be some speciall causes might make those Ceremonies necessary, which neuer fell out before nor shall doe so againe. And to this I say that there needed no such further seeking as before: and the questions demanded touching common reasons with the Apostles, were set downe in the selfe same place where they read the other, in the words immediately following, which reasons are these; namely, 1.

1. To winne the more, 1. Cor. 9. 19. 20. 21. 22. Now all men know, that this reason should moue euery godly minister in his place, and according to his parts and calling to labour the winning of soules, no lesse then it did moue the Apostles, for all are required to be faithfull, 2. Cor. 4. 1. 2. all are alike commanded of God in the Prou. & all alike are to receiue reward, Dan. 12. 3.

2. To further and propagate the Gospell, 1. Cor. 9. 23. which also is a common care appertaing to vs now, as to the Apostles then. For the commandement giuen to the the Apostles doth stretch in respect of place to all Nations, Matth. 28. 19. Luk. 24 47. and in regard of time, to the end of the world, Mat. 28. 19, 20. Reu. 14. 6. 7.

Wherefore the following (might be or) suppose all of causes might haue well beene spared, vnlesse they had been named: For my Brethren doe well know that *A posse ad esse non valet argumentatio.*

Howbeit they confesse at last that the two forenamed reasons be matters of common and perpetuall equity (what

need then was there to seeke for that they had, or question that they grant at last?) and yet againe they ouerwhelme them with a new supply of vnwarranted supposalls [that something may be expedient for some persons and times, as are not for other without a speciall calling from God:] But heere againe the former rule cuts them off from arguing from a naked and vnproued supposal: And indeede it is but *petitio principij*, an encroaching on the point in question: Besides, it is a very feeble answere that is onely affirmed without proofe; so might a man argue against the practise of euery part of discipline practised by the Apostles, which may be said to be proper to their function, time and place. Therefore it followeth by this kinde of argumentation: their practise may seeme to giue vs no stronger warrant, then the practise of those Ceremonies in the case of necessity, vnlesse we were inspired and had immediate authority from God: The like might be argued from other sundry matters.

2. To the exception of the next member or allegation, that namely, the holy Ghost teacheth & ruleth the Church by the same reason reuealed in his Word, as well now as then: and therefore the reasons warranting the Apostles to conforme to the Iewish ceremonies, may moue vs to conforme to these in the like case;] It seemeth to me a palpable cauill, and it may seeme probable to others, that my Brethren would heere studiously not vnderstand my meaning. For what need was there for me (as they could possibly suppose, to proue a duty of common equity, by an extraordinary case, or by a sentence of extraordinary sence? And if there had beene that difficulty in that sentence which they pretend: yet Grammer might haue put them in minde that sentences of doubtful interpretation, should be construed by that which immediatly goeth before, or followeth after, especially if it cohære therewith. Now the rules or reasons spoken of in that very place immediatly before, as also immediatly after this sentence, are expresly specified to be rules

and

and reasons of perpetuall and common equity, which they could not be ignorant of, and therefore the instance of *Abraham* vrged this second time commeth in heere as vnseasonably as it did before, that is as much to say, as to no purpose at all.

3. Lastly, to the instance which I gaue out of 1. Cor. 14. 27, 30, 31, 34, 35, 40. It is answered by my Brethren, that I affirme that which seemeth to haue no colour of good reason in it; namely, because of the different natures of the Iewish ceremonies, and of these prescribed by S. *Paul* in the forenamed place. Howbeit I say againe, although there be disagreement in respect of dissimilitude of Ceremonies, the one sort of them decent of themselues, and by the light of nature, the other sort (namely, for a Christian to practise Iewish Ceremonies) vnseemely; the one sort fitted to all times, the other only practised in certain cases, and in some Churches; yet there is agreement betweene them in those things for which they are alleadged: For 1. both sorts are matters ceremoniall and circumstantiall, not substantiall or fundamentall. *Ceremonia* may bee *genus* to them both. 2. Both sorts were prescribed and practised by the holy Apostles. 3. Both sorts had the same rules, grounds, or ends of practise: namely, Necessity, expediency, profit and edification of the Church. Now touching our Ceremonies, albeit they be not of that nature altogether with those prescribed of the Apostle, 1. Cor. 14. yet I suppose them to be of the nature of the Iewish Ceremonies practised by the Apostles, and therefore doe conclude with all godly learned teachers that euer vttered their iudgements herein, that for necessity, expediency, profit, and edification of the Church, as for the liberty of the Gospel, and preuenting the depriuation of faithfull Teachers, they may lawfully, and must necessarily be practised, no lesse then the Iewish practised, or the Christian Ceremonies prescribed by the Apostles, 1. Cor. 14. As for the question concerning impious and Idolatrous orders, such as a man ought rather to die, then yeeld

vnto their practise, I maruell my Brethren would not consider, that if they speake of other Ceremonies then ours, they are besides our question, and touch not the point in hand. If of ours, yet that they doe still *petere principium*, vnlesse they plainely prooue our Ceremonies as they are vsed in our Church, to bee such indeede. And thus much also shall suffice for the defence of the proposition of my Argument.

Now to the answere of the Assumption.

The answere, which my Brethren make, they haue reduced to 4. heads, replying to 4. parts of mine Assumption. Touching 1. the number, 2. the nature, 3. the warrant or ground, 4. the reasons of practise of the Iewish ceremonies and ours.

I. In the first part of mine Assumption, whereas I affirmed that the ceremonies which the Apostles practised and prescribed, were in number equall to our ceremonies; The answere of my Brethren hath three members.

The first member saith, That sundry of the things I alleadge, can with no good reason be called Ceremonies, because they would enforce my words against their will, to say that I defined a ceremony to be that, which is vsed onely in Gods worship: But sundry of the things alleadged were not such, and therefore by mine owne account they were not Ceremonies. But my Brethren should know, that howsoeuer I say, that there bee Ceremonies in Gods worships, yet that letteth not, but that there may be ceremonies out of G ds worship; and so that collection of theirs is marred: But if for once I shall let it stand, and bee as they would haue it, what could they get by it? As though euery ceremony of the ceremoniall Law, whereof wee spake, were not a worship of God. because whatsoeuer God commandeth, is a worship to performe: Therefore these things were both worships, and Ceremonies in Gods worships sometimes, which if my Brethren had remembred, they would haue blotted out this for a cypher; yea, by this reason,

son, abstaining from blood, and strangled, must needes bee Ceremonies, though they would not haue it so: Which might further appeare, because it is one distinction of the Ceremonies of *Moses* law, that they were either of action, as circumcision, or of abstinence, as abstaining from swines flesh, blood, and strangled: Because they had signification, and were shadowes of good things to come, and therefore Ceremonies. Lastly, because ceremoniall duties, and therefore Ceremonies, seeing they were included vnder, and commanded by the ceremoniall law of God, and so receiuing denomination from that law: Which last reason my brethren themselues doe giue hereof; therefore by their confession they are Ceremonies. But they adde that I shall neuer be able to proue, that the Apostles or Churches did vse them as Ceremonies, or as in obedience to that law: And I say againe, suppose I neuer goe about to proue it, what needeth me to doe it? What if I grant (as I doe freely) that it is true and euident, and that it can by no meanes bee proued, nay that the contrary is manifest? It suffiseth me that they inoyned these things, that were some times duties, though not as they were duties of the law, meerely ceremoniall, and now after Christ his death, when as the holy Apostles practised them, were fruitlesse, dead, vnprofitable in themselues: yea which might & did proue hurtfull vnto some, which held them still as worships, Col. 2. 23. and meanes of iustification, Gal. 5. 2. 4. and euen necessary to saluation, Act. 15. 1. 5. Wherefore the instances of abstaining from flesh, or from mariage, for the wining of a Papist, and of *Pauls* departing from his right, are of no valew.

To the second and third members, concerning the number and often vse of the Ceremonies alleadged, I answere, that albeit they grant but sixe of the Iewish Ceremonies, and alleadge nine and fortie Ceremonies of our Church: yet the Ceremonies which are questioned by the depriued Ministers at this time, such & so many I meane, as come

come vnder the compasse of their practise, or of this our question, that is so many, the practise whereof would keepe a man from depriuation, are not fixe, as Crosse in Baptisme, Surplesse, Ring in Mariage, obseruation of Holy-dayes, & if there be one or two more, let it be so. It is a matter needles to contend about the number, and about the often vse and iniunction of them. For if I proue but one Iewish Ceremonie, at one onely time vsed lawfully by the Apostles, yet as euill in the most maine and materiall respects, as ours are, and that by reasons of common and perpetuall equitie, thence I will argue the lawfulnesse of the Apostles vsing them an hundred times, and in an hundred Churches. Againe if *Paul* did lawfully practise circumcision on *Timothy*, and shauing, vowing, offering, and purifying on himselfe, I will conclude, that he might as lawfully practise on the like occasions, and for the same iust reasons, the most part of the Ceremonies of the law ceremoniall, if need had beene, which amount to a farre greater reckoning, then the Ceremonies of our Church make them, as many as my brethren may. In a word, if they were lawfully practised, then might the practise thereof be lawfully inioyned vn-the Churches where necessitie enforceth; seeing it is the iniunction of a lawfull and needfull thing. As for those proofes of mine, which my brethren doe sift cleane contrary to my drift or practise; there was no neede for themselues so to wrest them, and then to lay the wresting of them to my charge, as if from them I had concluded, *quidlibet ex quolibet*. They were orderly and perspicuously set downe by mee vnder euery head or member, in as much as that without wresting and abusing, they could not intend more then I did there cleerely proue by the: For though I did vndertake to proue euery head or member of my proposition, by the Scripture annexed to them in seuerall; yet I did not vndertake to proue euery member, or any member by euery Scripture, as my brethren would inforce vpon me: This dealing of my brethren was not so direct as I could wish.

And

And one thing more, that whereas I alleadge the Apostles iniunction of abstaining from blood and strangled; My Brethren answere, that these Ceremonies were not by them inioyned as Ceremonies to the Churches of the Gentiles: That also of their obseruation of preaching on the Iewish Sabbath, they say it cannot bee called a religious obseruation. As if they could produce or conclude out of my wordes, any such absurd or vnsound doctrine as my Brethren would seeme to thrust vpon me: Or as if it were not sufficient to my purpose, that the Apostles inioyned to the Churches of the Gentiles, and obserued the time of the Iewish Sabboth, matters which were Ceremonies of *Moses* law, and in themselues fruitlesse, though not religiously, or as Ceremonies of the Lawe (as before I noted) such an assertion would serue a Papist well, who obserueth humane Ceremonies, as religious obseruations, which our Church disclaimeth, and therefore were it needlesse for any man to straine himselfe to such a purpose.

The second point of mine assumption, is touching the nature of the ceremonies, where my brethren do respect the second member of my confirmation of the assumption to be this: That those Ceremonies, which the Apostles and the Churches in their times vsed, were euery way as inconuenient, and euill as ours are in their iudgement: And to make this good, my Brethren tel the Reader that I take vpon me to shew, II.

1. That they are as euill in nature as ours are.
2. That they had been, and were asmuch abused as ours haue been.
3. That the vse of them wrought as dangerous effects as the vse of our can doe.
4. That whatsoeuer is obiected against our Ceremonies might haue been said against them.

To which report of theirs, I say, before I proceede further to answere, that, seeing trueth needs no falshood or fraud for confirmation (for God needes not the helpe of

mans lye) I doe greatly maruell, that my Brethren (men of that approued pietie, learning and sharpe iudgement) should be found failing in their fidelitie, as I doe herein challenge them.

1. In the vntrue reporting of my assertion, as is euident by collation of either part.

1. They report that I should say, that those Ceremonies which the Apostles vsed, were euery way as inconuenient and euil as ours, and that it may appeare it was no slip nor ouersight, they proceed to misinterprete, that I should say that they are, first, as euill in nature, as our ceremonies are; secondly, as much abused; thirdly, and hauing as dangerous effects in the vse as ours haue.
2. Whereas it is true, that I say, that they were as inconuenient and euil as ours; but I say withall in sundry maine respects, which is farre from that which my Brethren do report, namely, euery way as euill.

2. The like dealing my Brethren vse in misreporting me touching the fourth member of the things alleadged: First, I say, the same obiections in substance, and for the most part which are obiected against our Ceremonies, to proue them simply euill, might be obiected against the Ceremonies practised by the Apostles. But they wil haue me say, that whatsoeuer is obiected against our Ceremonies, might haue beene said against them. But thus an elder Brother might easily put besides his yonger Brother from that benefit of enioying his poore patrimonie: The Fathers will saith the elder Brother shall haue his Fathers goods for the most part; but the elder Brother saith, that his Father gaue him all whatsoeuer; what equitie were this, let my Brethren iudge.

Secondly another exception against my Brethrens lacke of fidelitie towards mee is this, that they alleadge the heads of probation, but they conceale the most part of the proofs of those heads, by which they be confirmed. And further

in

in taking such things, which they thinke they may say most against, with greatest probability, and leauing much more that strongly maketh against them, as by collation the Reader may iudge easily: But by this dealing who may not easily confute the cleerest trueth, or confirme the strongest error?

Now to the reply of my Brethren to this second point, touching the nature of the Ceremonies, which is by them distinguished into three members.

First, they say that no one of those testimonies of Scripture alleadged by me touching the titles giuen to Ceremonies, how abused, what euill effects they had, doth make any whit to my purpose, or can with any colour of reason be applied to any Ceremony vsed or inioyned by the Apostles; and they bring out three or foure instances to which they speake, leauing cleane out and passing by all the other Scriptures cited by mee and annexed to the euill vse and effects of those Ceremonies, which are very many: which places and proofes doe still remaine in full force, and had beene answered, as I suppose, if there were not that force in them which is vnanswerable. Wherefore my Brethren should not haue thus said, that no one of the testimonies make any whit to my purpose, vnlesse they had answered all; for wherefore should they say [not one] and leaue so many vntouched? To answere three, and suffer more then thrice three or foure to escape their censure? But let vs see the places which they deale withall. First, they say the Ceremonies vsed or inioyned by the Apostles were no yokes or burdens or burdening traditions] This is vntrue: For circumcision vrged, Act. 15. 1. is called a yoke. vers. 10. and a burden, vers. 26. Yet after that *Paul* circumcised *Timothy*, Act. 16. 3. Whereupon I inferre that the holy Apostle did practise some legall Ceremon (though in his owne purpose not as a legall Ceremony, or in obedience to the Law ceremonial, or as a yoke and burden, but in other materiall respects) in sometime and on some person after that it ap-

peared to him, and was euident that the same Ceremony among other persons, and at other times was a yoke and a burden. And is it not strange that my Brethren should not see this, but impute it to me as a strange thing? But they enioyned none such Ceremonies as were yokes and burdens: admit of that, the question is of practise of Ceremonies to auoide depriuation, not of inioyning. Next they affirme that they could not bee called ordinances of the world, commandements or doctrines of men, or voluntary religion; neither could they be termed impotent and beggarly rudiments:] I say againe, yes they might be so termed and that lawfully. For the holy Ghost in the Apostle doth expresly terme them so in the same words; both the obseruation of dayes, moneths, times and yeres Gal.4.9.10. Holydaies, new Moones, Sabboth daies, Colos. 2. 16.22. as also abstinence from meates, Touch not, taste not, handle not, Col.2.10.21.22.23. which was the very thing enioyned by the Apostles, Act. 15.28. If the Holy Ghost called them so, we may be bold to terme them such. But my Brethren say that they could not be termed such so long and so far forth as the Apostles did vse or inioyne them. The which I answere by distinguishing betweene there nature and the vse that the Apostles had of them. In their nature they were such as they were called yokes, burdens, or burdening traditions, impotent and beggarly rudiments; not onely in respect of the vnbeleeuing or ignorant beleeuing Iewes abuse; but vnto the godly and best instructed Christians also; for which of them would willingly haue vsed them without occasions of necessity to auoide a further incouenience? yea considering them also in themselues: for seeing Christ himselfe was come, the body of what sound vse or erudition could they be, what could they teach but Christ to come, which was already come, which also was an vntruth? or what comfort could they minister to the Gentiles to whom they were inioyned; or to *Timothy* and *Paul* by whom they were practised, but as yokes and burdens? only

the

the comfort of their practise was the good purpose which they serued for, the winning of the Iewes, or retaining of them in the loue of the Gospell, as the reasons alleadged by my Brethren out of Acts 21.20. 24.1.Cor. 9.20. doe shew, which were the causes of the Apostles vse of them, & made their practise lawfull. But this much is sufficient to proue the point in question: For this sheweth the nature of those ceremonies to agree with the nature of ours. As the Iewish ceremonies, so likewise ours barely considered in thēselues, which the Papists & many professed Protestants abuse, may be accounted in a sort yokes burdens, burdening traditions, commandements and doctrines of men, voluntary religion, impotent and beggerly rudiments, &c. yet as the Ceremonies practised by the Apostles; so also ours by the same analogy in a case of necessity of expediency, to redeeme the liberty of the Gospel in the Ministry of many good Teachers, they are good and necessary, and the commandements of God to practise.

2. The second member of this Section affirmeth, That it will neuer be prooued by me, (and if not, then nothing is said to the purpose) that when and where the Apostles, or those Churches vsed them, they had beene notoriously knowen to haue beene so abused, or to haue wrought such euill effects as I there speake of.] And my answere is, That it is true, these ceremonies were not at all abused by any well grounded Christians at any time or place. But it is not possible but my Brethren should know, that the ceremonies well vsed by the Apostles, Churches, and other godly persons, were knowen by them to haue been grossely abused (euen as I alleadged in my first reason) by the refractary and weake Christian Iewes euery where, euen then when as they practised them (like as we know that our Ceremonies haue been, and are abused by Papists and weake Brethren) notwithstanding which abuse & knowledge thereof, they persisted to vse them as often as necessity enforced, and iust occasiō was offred. For *Paul* knew how the Iewes

abused circumcision, to establish an opinion of the necessity thereof vnto saluation, Act. 15. 1. yet after this knowledge he vsed it, Act. 16. 3. and when S. *Paul* circumcised *Timothy* for the Iewes sake, is it not euident that the Iewes had a false and abusiue opinion and practise of circumcision (to preuent whose vniust offence, *Paul* did it) notwithstanding which, the Apostle practised Circumcision on *Timothy*. Likewise S. *Paul* his reprouing of *Peter* for abuse of Iewish ceremonies, in causing of Gentiles to conforme vnto them, Gal. 2. 11, 12, 14. whether wee referre the time thereof to Act. 11. 26. or as *Paræus* doth to Act. 15. 30. 35. was before his circumcising of *Timothy*, and his vowing and shauing of himselfe, Act. 18. & 21.

Paræus in Gal. 2. 104.

Lastly, was it not knowen to the Apostles, when they obserued the occasion of the Iewish Sabbath to preach vnto them, that the Iewes had an opinion of necessity of obseruation of that day? as they had, Ioh. 9. 16. Luc. 13. 14. Matt. 12. 2. Or could Paul and the Apostles bee ignorant, that vowing, offring, contributing, shauing, (dueties of the ceremoniall Law) were abused by the Iewes both before they practised them, and where they practised them, and euen by occasion of their practise, which doeth easily appeare by the violence which the Iewes vsed on a bare suspition, that *Paul* was a professed enemie vnto the Legall rites, Act. 21. 21, 27, 29. As for that which my Brethren alledge concerning *Paul*, who hauing vsed circumcision and other Ceremonies, doth after with great bitternesse reprooue and condemne the vse of them, Gal. 4. 9 10. and 5. 12. Tit. 1. 14. I will omit that which some || learned men obserue, that the Epistle to the Galat. was written before the Councill of Ierusalem, Act. 15. (and then those reproofes of his must goe before the circumcising of Timothy, and shauing of himselfe, Act. 16. & 18.) because it is controuerted and holden otherwise by † other godly learned men; But to it I say, that that reproofe of *Paul* was not vsed in respect of the time after, but in respect of the different case, it was a case of confession

|| *Gual. in Gal. 2. Hom. 10 fol. 29. b. Codoman. annal. S. Scriptur. Ambros. Chry. Sostomus.*

† *Paræus prolegom. in Ep. ad Rom. fol. 48. 49. Idem proem. in Epist. ad Gal. fol. 22. 23.*

fession, that is, hee was called to confesse a fundamentall truth in *Titus* case, which he was not in the case of *Timothy*. For the false Brethren would haue compelled *Titus* to haue beene circumcised, meaning his conscience, as pressing it * *ex necessitate salutis*, as Acts 15. 1, 5. or as a worke iustificatory, Galat. 5. 2, 3. whereby *Paul* notes, that circumcision would haue beene a bondage, as they did, Act. 15. 10. Whereupon I conclude that *Paul*, euen after the reproofes of the Epistle to Galat. 2. and 4. and Tit. 1. would haue beene no lesse ready to haue circumcised *Titus*, in a like case with *Timothy*, then hee was to circumcise *Timothy* after the decree of the councell of Ierusalem, as Master *Perkins* noteth on Galathians 2. and so I say touching our Ceremonies, though in our Church to redeeme the ministry and libertie of the Gospell, a man were bound to conforme to the prescribed Ceremonies: yet if wee were called to a case of confession, if the Ceremony were vrged as needfull to saluation, if our conscience were compelled to vse them, if iustification were taught in their vse, I holde plainely, that a man should lose goods, liberty, life, & ministry, then to conforme vnto them: wherefore there is no such absurdity, as my Brethren presuppose, in affirming that which is with so good euidence approued, and that which I

* Thus do all our godly learned men hold. *Paræus in Gal. 2. f. 81. 82. Paulus Titum a circumcisione defendendo recte fecit, quia falsam opinionem circumcisionis necessariæ ad salutem stabilire non debuit.*

Aretius in Act. 16. 3. f. 75. Titum noluit circumcidere, quia videbat hoc peti tanquam ad salutem necessarium. Idem ad Gal. 2. f. 224. circumcisionem Galatis obtruserunt vt ad salutem necessarium, post obserua hîc quando sint repudianda adiaphora, tùm scil. cùm necessitas illis annectitur. habet enim meritum aliquod in causa salutis.

Gualt. in Act. hom. 106. f. 199. Propter hos Titum circumcidere noluit, eo quod illos libertati fidelium astutè insidiari videret. Gal. 2. lege reg. vniuersalem eo loci. Idem in Gal. 2. Hom. 11. f. 32. quando Timotheum circumcidit, nulla erat eo loci de circumcisione controuersia. In Titi autem causa de circumcisione controuertebatur, & erant qui hanc ad salutem dixerint esse necessariam.

Piscator in Gal. 2. obseru. ad v. 3. 4. 5. Titum circumcidere noluit propter Iudæos pertinaces ne exemplo isto abuterenter ad iactandum consensum Pauli de suo dogmate quasi scil. circumcisio ad huc in N. T sit necessaria ad salutem.

Caluin. Titum circumcidere non poterat, quia puram Euangelij doctrinam proderet in Act. 16. 3. fol. 271. a.

Perkins. in Gal. 2. tom. 1. fol 218 b. as if he should say, For my part I was ready to circumcise *Titus*, if there had beene a meete occasion: False brethren would haue imposed a necessitie vpon vs: Then I and *Titus* refused. After learne that a thing indifferent, when it is made necessary to saluation (as circumcision was) is not to bee vsed. This conclusion serues to ouerthrow the Popish religion, &c.

Looke *Beza* and *Roll.* on this place.

alleadged

alleadged in my answere to the sixt obiection (though my brethren promised to answere it but did not) standeth firme.

3. The third member (fearing least it might be proued, which in the former member is denied) putteth case, that if such abuse, or euill effects of such Ceremonies vsed by the Apostles, had beene knowne before, or when they vsed them: yet would not this proue them euery way, as inconuenient and euill as ours] where my brethren forget that they goe on in peruerting my words. For I said not, that I would proue them euery way simply as inconuenient as our Ceremonies, but added expressely in sundry maine respects. Let it be supposed that those Ceremonies, were sometimes Gods ordinances, & inioyned to Churches by the Apostles, & that these our Ceremonies were neuer good, nor in themselues may serue to any good vse, what serueth this to ouerthrow my conclusion, which is this, that the Iewish Cermonies were as inconuenient, and euill as our Ceremonies? then in conforming to the like case we shall doe well: and if wee doe euill in conforming to the Ceremonies to preuent depriuation, then did the Apostles and other persons euill in a much like case to conforme to Ceremonies, as euill and inconuenient as ours are deemed in many maine respects. And here my brethren thinke fit to examine the contents of my second reason, which is brought for the proofe of this point: Which is this as they affirme for mee [that nothing in substance is obiected against our Ceremonies, which might not haue beene said as well against those, which the Apostles and the Churches in their times did vse.] Here againe I call vpon my brethren for fidelitie, for I proposed my second reason thus [That the same obiections in substance, and for the most part which are brought forth against our Ceremonies, to proue them simply and in nature sinne, may be obiected and applied to the doctrine, and practise of the Apostles.] The differences are these: first, I propose the reason affirmatiuely, they negatiuely:

negatiuely: Wherewith they giue themselues more aduantage to confute, and mee lesse to defend, as all men knowe. Secondly, they say, that nothing in substance is obiected, leauing out that which I added [and for the most part:] Thirdly, they adde, which might not haue been said, [as well] which words I haue not, but they haue added for their owne aduantage: Which alteration if my Brethren had not made, they needed not accuse me, that I left out much of the force and substance of their arguments; For I well know, that in some things, agreement in both cases would not stand, and yet my reason would haue iustified it selfe. But I must goe along to see how well my Brethren proue the point they affirme, namely, that the arguments made by them doe ouerthrow our Ceremonies, and yet neuer a one doe giue the least touch to those which the Apostles and the Churches vsed; and to this purpose they runne ouer foure members, or orders of differences betweene the Ceremonies of our Church, and those practised by the Apostles.

The first sort of difference affirmeth that our Ceremonies are, first, humane inuentions; secondly, notoriously knowen to be abused to superstition & false doctrine; thirdly, and of no necessary vse in the Church, all which suppose I grant, let my Brethren tell me plainely, whether these exceptions might not haue beene vrged by the Pastors of the Gentiles, touching the iniunction made at Ierusalem, as abstinence from blood and strangled, and touching the practise of Circumcision, shauing, vowing, offering, and obseruation of the Iewish Sabboth by *Paul* and the Apostles: That namely, these Ceremonies are simply vnlawfull, and in nature euill. First, because Iesus Christ being come, which was the body, of whose comming they were shadowes, and therefore in their nature rudiments of great pouertie and weakenesse (impotent and beggerly rudiments) and in themselues considered, of no vse or profit; and therefore leauing to be Gods commandements, (for God com-

manded them as ceremonies, in the time of the Law, not in the time of the Gospel) in as much as being pressed by the blinde and wilfull Iewes, they were called the commandements of men, *Col.* 2. *Tit.* 1. I would know here of my Brethren, what maine difference there is betweene the inuentions of men, and the commandements of men.

Seconly, because they were abused to superstition, and false doctrine many wayes, and had very many euill and pernicious effects, as I haue proued in the first reason of my first argument, *Numb.* 11. 12. which cannot be denied with any shew of contradiction.

Thirdly, because they were notoriously knowen to haue bin so abused, euen whersoeuer the Christian faith was planted in *Italy, Græcia, Asia minor, Syria, Cœlosyria, Iudæa, Creta*; and may wee thinke, that the famous controuersie and Councel at Ierusalem for deciding thereof, about the false opinion about Circumcision was not notoriously knowen vnto all the Christian Churches, which also prescribed some Iewish Ceremonies, on occasion of abuse of other, as also the tumult made on *Paul* by the furious Iewes at Ierusalem: In a word, whersoeuer the Iewes were (as they were scattered almost in euery part) and new Iewish conuerts, there must needes be knowen their notorious abuses of the legall Ceremonies; and I much admire that my Brethren should denie this.

Fourthly, Because they are of no profitable vse, because of no vse at all, (I meane in themselues, and in their nature being considered) being as shadowes without a body, weak rudiments without signification, shewes without substance, types and similitudes without an antitype, yea, resemblances of nothing: Though I denie not but they were of necessary and very profitable vse in the Apostles practise; but that was not in respect of any power in themselues, or of any vertue which the Apostles gaue them by their iniunction, but as meanes and weapons of necessitie to defend the Church from mischiefe, and the Gospel from interruption,

which

which by no meanes they would haue practiſed without ſuch neceſſitie; the like I ſay of our Ceremonies. Theſe things being ſo cleere and euident, it muſt needs follow that theſe Ceremonies, in their nature, muſt bee tainted with that formal and inſeparable euil, which the arguments of the depriued Miniſters doe faſten on our Ceremonies, ſo farre forth as they agree in theſe Circumſtances alleadged: which my Brethren fearing, are faine to runne into their old and onely refuge; That though they had been neuer ſo much abuſed, and had been alſo in any other reſpect of no neceſſary vſe, yet this aagument toucheth them not, becauſe they were vſed by warrant of Apoſtolicall and diuine authoritie: But that I may driue my Brethren from this their *vltimum refugium*, I ſay their anſwere is of no force at all, which appeareth by theſe reaſons.

1. Becauſe the anſwere of our Brethren is barely affirmed, without all ſhew of proofe or reaſon, which is ſufficiently confuted with a bare deniall and matter of this nature, *Eâdem facilitate comtemnitur qua probatur*, as the olde ſaying of *Hierome* is: yea the Holy Ghoſt is ſilent and giueth not the leſt touch, to intimate that this action was peculiar to the Apoſtles, and how can my Brethren ſpeake ſo confidently where the Holy Ghoſt is ſilent.

2. Becauſe of the equall neceſſity of the Church in all ages, and like care which God hath of his Church in giuing equall remedy, who doth not onely command and inioyne duties for the purity and comely order of the Church, but alſo prouideth remedies againſt the diſeaſes thereof. Now is there not a neceſſity for other things (aſwel as for theſe Primitiue Churches) to appeaſe diſſentions, ſchiſmes, tumults, interruption of the Goſpell, depriuation of Miniſters, ariſing from inconuenient and abuſed Ceremonies? Muſt all other Churches beſides theſe for euery inconuenient Ceremony, or other thing of like nature with the Iewiſh Ceremonies, ſuffer the Church to bee ouerthrowne, and the Goſpell interrupted? did God giue them

onely priuiledge thus to conforme, and not to others in other cases, or did he giue remedy to their euills, and take it from vs? If it seemed good & necessary to the Holy Ghost in one cause for the good of the Church, to giue way to the practise of inconuenient Ceremonies of this nature; by what reason should it not bee still as good and necessary for other Churches in the like case, in the sight of the same blessed spirit to practise the like Ceremonies?

3. Because Saint *Paul*, rehearsing his practise of conforming to the Iewish Ceremonies, doth draw his practise thereof out of a generall doctrine, 1. Corinthians 9. 19. The generall doctrine is this; That though hee were free from all men (as euery faithfull Minister is) yet he made himselfe the seruant of all men (as in this sense euery faithfull Minister should doe) to winne the more. From this ground he deduceth his particular practise, vers. 20. of becomming a Iew vnto the Iewes, that is, of practising the Iewish Ceremonies for the Iewes sake to auoide their scandall, and to winne them to the Gospel; shewing and declaring that out of this generall doctrine any godly and sincere Minister of the Gospel, might lawfully and ought needfully to conforme to the like Ceremonies of the Iewes in the like case, to win them and to gaine liberty to the Gospell. Therefore I conclude the Apostles practise of Iewish Ceremonies was not peculier to them, as arising from meer Apostolical authority, and that the practise of like inconuenient ceremonies in the like case is lawful & needful.

4. Because the same Apostle, declaring his withstanding of the practise of Iewish Ceremonies in other cases, doth specifie the reasons thereof, namely, 1. They would compell men vnto it, Galat. 2. 2. and bondage their Christian liberty, Galat. 2. 4. with Act. 15. 1. 5. 10. 19—3. And it was not the right way to the truth of the Gospel, Galat. 2. 14. Therefore I conclude they practised the Iewish Ceremonies by a certaine and standing reason, and not alone by Diuine or Apostolicall authority. If they had not beene

Apostles,

Apostles, by these reasons they would haue practised them in these cases or the like.

5. Because by this means any shifting disputant, may shift off al necessity of the practise of any part of Apostolical discipline and order, namely of excōmunication of obstinate offenders, because a matter peculiar to the Apostles, as *Erastus* & others doe, or of the Churches meeting on the First day of the weeke, as many Libertines and Sabbatarians do, & things of like nature: yea also of our particular assurance of true grace, iustification, remission of sinnes, and saluation, which we vsually ground from the example of the Apostles, Rom. 8. 38. 39 Gal. 2. 20. 1. Tim. 1. 1. 15. which yet the Papists put off with this our Brethrens answer, It was peculiar to the Apostles, it was of speciall reuelation. For what is the difference betweene their answere and the answere of my Brethren, being both alike pressed without reason, or rather contrary to sound reason.

Erast. de excom. in Thes. fol. 46. Thes. 58.

Bellarm. de iustificat. lib. 3. cap. 9 in resp. ad 7. testimon. Staplet. de Iustific. l. 8. c. 24. f. 297. Rhem. in Rom. 8. 38.

6. Because all godly learned iudgements (before my Brethren) haue iudged as I iudge hereof; Therefore their answere is against all godly learned iudgements; with whom if I erre, (not obstinately, as seeing no better reason) I shall retaine my peace. The Scriptures that I quote to proue the Iewish ceremonies, practised by the Apostles, to haue been in themselues of no necessary vse, humane inuentions, and abused to superstition, my Brethren disalow, and say that they are mis-vnderstood, and mis-applied by mee, as they haue shewed; the trueth whereof appeareth in my Answere to that shew of theirs. And they say further, that I contradict my selfe cleerely and strongly, and therewith they conuince mee: But why? Because I distinguish of their different titles, nature, and vse, in different respectes; namely, that in some respects I said, that they were called commaundements of men, and ordinances of the world, impotent and beggerly rudiments, shadowes of things already come, and therefore fit to be abolished, as being of no necessary vse, but very hurtfull and offensiue in

ſundry maine reſpects, and becauſe the Apoſtles taught againſt their not neceſſary vſe, and yet in other reſpects were practiſed and taught by the direction of the Holy Ghoſt, as matters good and neceſſary, Act. 15.28. then both which members of affirmation, what can be more cleere? vnleſſe my Brethren will ſay (which I am aſſured they will abhorre to ſay) that the Holy Ghoſt doth contradict himſelfe in the Apoſtles, for that I herein ſay no more then I am taught to ſay by the Holy Ghoſt in the holy Scriptures, by all claſsicall writers. The ſecond ſort of difference which my Brethren make betweene our ceremonies, and the Ceremonies of the Apoſtles practiſe, ſheweth that our Ceremonies being humane ceremonies, are firſt appropriated to Gods ſeruice: Secondly, ordaind to teach ſpirituall dueties by their myſticall ſignifications, which theirs were not. To the firſt of which, I ſay, Firſt, That ſome of the ceremonies practiſed by the Apoſtles, albeit they were not appropriated to Gods ſeruice, that is, his immediate worſhips, yet they might ſeemes to be appropriated thereunto; ſuch as circumciſing, offring vowing. For what were theſe things, being performed as God required, but the immediat ſeruices of God, or elſe as ſhewes thereof? If hee did them as ſhewes onely of Gods ſeruices, and not as ſeruices, there might ſeeme to bee a taking of Gods Name in vaine: or if he did by them ſerue God when they were out of vſe, and left to be commanded of God, there might ſeeme to be ſome fault in Pauls action. Well then, how ſhall wee cleare Saint *Paul* of one or other errour? Verily not as my Brethren would doe, who would ſay, that hee did it by meere diuine authority, and nothing elſe; as if God ſhould for a time command theſe Ceremonies anew vnto the practiſers thereof.

But my anſwere is this, that if Saint *Paul* and the Apoſtles did not appropriate the practiſe of Gods ſeruice one way, that is, to his immediate woorſhip: yet did they appropriate the practiſe of them vnto the ſeruice of God another way, that is, for the libertie of the Goſpel, the appeaſing of

fraternall

fraternall discord, the winning of the more: the compassing of which in the performance of these Ceremonies were the true services of God. Wherefore euen the Ceremonies of the Apostles practise, were appropriate to the seruice of God: But these were not humane inuentions, but I haue shewed that they left in themselues, to be Gods commandements, and should not haue beene practised without necessitie, that is, of doing seruice to God in these fore-named endes. And touching signification, some man might thus argue, that either the Iewish Ceremonies practised by the Apostles, had a signification in their intention, or none at all. If none, then they might seeme needlesse and vnprofitable, and so the Apostles might seeme to be the practisers of idle actions, which (say I) is most true, were it not by their practise to wine the more, and to furder the Gospel, which made them actions very fruitfull, and to good purpose. But if they had signification in their intentions, then this signification was either true or false, not any false, as of Christ to come, which was their old and decaied signification, Col. 2. vnlesse they might haue still a kinde of lawfull, and yet vntrue signification of Christ to come in their mindes, which expecting the Messias with an vpright heart, belieued not as yet in the Messias come; therefore they must haue some true signification, if any at all imposed on them; but this we read not, therefore we cannot affirme (as I suppose) that they had any signification at all: Wherefore I maruell my brethren would giue instance of the vse of other Sacraments (such a trifle to play withall) as knowing that in the Apostles, it might imply an absurditie in vs, an euident impietie. But it will bee demanded, I know, that if I grant the Ceremonies of the Apostles practise, to bee void of signification in their intention, what then is this vnto our Ceremonies, which are ordained to teach spirituall duties, by their misticall signification? But my brethren should remember, that the question here is not of the lawfulnesse of imposing signification on Ceremonies

remonies (not of Gods ordaining) but of the lawfulnesse of the vse of Ceremonies, in a case of necessitie, on which signification, signification is imposed by others: And thus these Ceremonies will accord to the point in question. For seeing those Ceremonies had a signification of the superstitious, and not well informed Iewes, before whom they were vsed by the Apostles, and for whose sakes some of them, were inioyned to the Gentiles; the question is whether an Apostle in a case of superior reason, as to redeeme Ministerie, might conforme vnto them (or to the like in the like case) lawfully, notwithstanding that ineuitable scandall, that hee should occasion vnto the beholders; namely, to apprehend by them I say, not a true signification (in which respect our significatiue Ceremonie of the Crosse seemeth more tolerable) but a false, namely, to signifie to them Christ to come, which was already come. And if he might lawfully doe this (as it is euident he might) then let my brethren tell me, wherefore a Minister of the Gospel, now may not lawfully vse such a Ceremonie, which (being no commandement of God) is by others ordained and imposed to teach spirituall things, by their mysticall signification, and not intentionally, or approuedly in the minde of the vser.

As for that which is included in the third difference, I must needes confesse it hath more waight, then any thing I know alleadged against our Ceremonies, if my brethren can soundly proue, that namely our Ceremonies are esteemed imposed, and obserued as parts of Gods worships (whereby first of all I doubt not, but my brethren doe meane essentiall parts of Gods of worships, not accidentall) And secondly, that these our Ceremonies are esteemed, imposed, and obserued, by the intention and doctrine of the Church of England, for things of such nature. For this I constantly auerre and resolutely holde, that if they can be proued matter of this nature, that they are doubtlesse to bee refused of all, in a case of confession, vnto the losse of

Ministerie,

Ministery, and of life it selfe: Howbeit of this I can by no meanes be perswaded as yet, and I will giue my Brethren the reasons thereof, namely, because the Church of *England* doth not so esteeme them, impose them, or obserue them for parts of Gods worship.

But here it wil be first asked, what I mean by the Church of *England*? To which I answere, that as the Church is considered two wayes, first, for the Congregation of the faithfull, scattered here and there, or for the whole societie of English men compact in one entire body, visibly professing the religion of Christ distinguished from the bodies of *Scotland*, *France*, *Germany*, & other Countreys: So by the Church of *England* in either acception, ceremonies are not esteemed, imposed, or vsed as parts of Gods worships. Of the Church in the former sence, I know my Brethren make no question; the latter I will iustifie: For the doctrine and practise of the Church of *England*, I take to be that which by cõmon consent of the whole State, King, Nobles, Bishops, Iudges, Commons in Parliament is taught and commanded: Whatsoeuer commeth hence, cometh from the compleate bodie of the Church of *England*, and is to bee ascribed to it, as to the visible Church: Now the doctrine of this Church of *England* is included in the Bookes established by this power, which are, the booke of Articles, and the booke of Common prayer: Now for the doctrine of our Church in this point, the booke of Articles expresly teacheth: first, that it is not lawfull for the Church to ordaine any thing that is contrary to Gods word, *Act.* 20. Secondly, that the Church ought not to enforce any thing to be beleeued, besides the holy Scriptures, for necessitie of saluation. *Act.* 20. Thirdly, that nothing of traditions and Ceremonies be ordained against Gods word, *Act.* 34. Fourthly, that euery particular or Nationall Church hath authoritie to ordaine, change and abolish Ceremonies, or Rites of the Church, ordained onely by mans authoritie, so that all things bee done to edifying, *Act.* 34. So likewise the Pre-

face of the common prayer booke, tit. of Ceremonies enacted by Act of Parliament (that is, by the authoritie of the visible Church of *England*) this doctrine of Ceremonies is set downe: [We thinke it conuenient that euery country should vse such Ceremonies as they shall thinke fit, to the setting forth of Gods honour and glory, and to the reducing of the people to a most peafect and godly liuing without error or superstition: and that they should put away other things, which they perceiue to bee most abused, as in mens ordinances, it often chanceth diuersly in diuers countreys. And thus wee see the doctrine of our Church doth not esteeme any Ceremonies, as parts of Gods worships but doth disclaime it vtterly. And for the application of their doctrine to our Ceremonies, that wee may see what maner of Ceremonies, and of what nature the Church of *England* doth propose to be practised, and with what affection such as practise them should performe it: the said Preface to the Booke of Common prayer saith of the Ceremonies prescribed in that Booke: [That they are retained for a discipline and order, which vpon iust causes may bee altered and changed, and therfore not to be esteemed equall to Gods Law.] Now according to this doctrine and application thereof by our Church all doctrines and practise of intention and action should bee conformed, to this they should be referred: If there bee any contrary direction or doctrine taught published, or inioyned by any one person, or many together, or in diuers places, it is nothing to the point: For they who preach, esteeme, practise and impose any Ceremonies otherwise, by any conceit, word or acte, then according to the afore mentioned direction, they doe it contrary to the iudgement of the Church of *England*, and it is to bee esteemed as the iudgement and practise of priuate persons, violating the doctrine and lawes of this Church, for the which they shall answere vnto God, and are liable to the censure of authoritie. Whatsoeuer Ceremonie therefore of our Church is either impосed, or the omis-

sion

sion censured by any persons, or by any Minister practised, or obserued by superstitious or ignorant people, as a part of Gods worship, is onely accidentall, adherent, and not inherent to our Church; neither ought it to bee laide vnto the charge of our Church: Neither doe any of the Diuines, mentioned in the depriued Ministers reasons, nor can any Diuinity iustifie or say that the questioned Ceremonies are imposed by the Church as parts of Gods worships, for this cause, or will perswade men to suffer themselues to be depriued for refusing to cōforme vnto them. For here is no such case of confession, to which we are inforced; seeing we may all freely and ought, as in obedience to the Church, confesse the doctrine thereof agreeing to Gods Word, and conforme vnto the Ceremonies according to the doctrine, namely, as to things which are no worships of God, nor needfull to saluation. And as for them that hold, teach, or conforme vnto them, as to the parts of Gods worships, they are to be esteemed as malefactors condemned by the Church, which can no more preiudice the doctrine of the Church, then the practise of theeues, rebels, and murtherers can preiudice the good lawes of our Common-wealth that are made against them; and it were no lesse strange to blemish our Church with the iudgement or practise of the one, then to brand the Common-wealth with the practise of the other. Abridg. fol. 38. 39.

Now where my Brethren say that the Apostles neither obserued nor imposed the Ceremonies of the Iewes as parts of Gods worship, I referre them to my answere in the former member touching the seruice of God; and do adde that if they vsed them not as parts of Gods worship taken *strictè*, yet they did vse them & inioyne thē as parts of his worship taken *latè*, or in a larger sence. seeing God may be said to be worshipped by that he is serued, and he is serued by duties done according to his will, and they conformed, & inioyned cōformity to those ceremonies that they might do duties according to his will, *viz.* the winning of the Iewes, the

freedome of their teaching and the like. But now whereas it is demanded further by my Brethren, what it is vnto the purpose I alledge, that the Iewes esteemed, imposed, obserued them as necessary to saluation, Acts 15. 1. 5. and the rest. I answere, first, that I might make those Ceremonies analogicall with ours, that as our Ceremonies were and are holden as parts of Gods worship and needfull to saluation by the Papists, so were those practised by the Apostles, esteemed by the Iewes; yet the Apostles vsed them in case of necessity, and so may wee these in the like case. Secondly, I euer held it as an argument vrged by the depriued Ministers to perswade to the disuse of our Ceremonies, that being in themselues needlesse (a man hauing no necessity to vse them) there is occasioned the stumbling of the weak, by them the Papists and ignorant peoples abuse and opinion of Gods worship: In which respect the practise of the Iewish Ceremonies might apparantly be taxed, had it not beene in a case of superiour reason. For the practise of them was in that case good & necessary, notwithstanding whatsoeuer abuse or offence might haue bin taken thereat, so that they were done, first, voluntarily and not pressed on there conscience as Gods worships; secondly on iust occasion, as to redeeme the preaching of the Gospell, and to win soules to Christ.

Abridg. fol. 38.

The fourth and last kinde of difference alleadged by my Brethren betweene our Ceremonies, and the ceremonies of Apostolicall practise and iniunction of the rules prescribed in the word, for the direction of the Church in the matters of ceremony, which are not kept in the imposing and vsing of our Ceremonies, (as my Brethren say) but were in those others by the Apostles. First, they say they are no way needefull: which may be vnderstood either in respect of inioyning by our Gouernours, or of practising by our Ministers. In the inioyning of them, againe we may consider the inioyning of them in their first plantation, or for the present. The inioyning of them in the first plantation in

King

King *Edwards* dayes, of what necessity it was, it might easily be collected, if we either consider the nature of coacted Churches, gathered and reformed by authority of Princes, where the most are worst, and of how great difficulty it is to reforme all disorders at the first, in comparison of Churches gathered by voluntary coition, where all being willingly assembled, will also willingly vnite their thoughts and proceedings to the best: and this is one maine reason of the different degrees of reformation of different Churches. This Church of England therefore being a coacted Church, it is easie to imagine of what difficulty it was to reforme all things at the first; where the most part of the Priuy Counsel, of the Nobility, Bishops, Iudges, Gentry, & people were open or close Papists: where few or none of any countenance stood for religion at the first, but the Protector, and *Cranmer*. Wherefore, howsoeuer those worthy persons were sollicited and stirred vp by *Caluins* letters, howsoeuer they laboured at the first, and did what in them lay, desiring to doe more, as appeareth in the Preface of the common prayer Booke, & in the Rule before Commination: howsoeuer they refined the booke of Common prayer in *an 5. & 6. Edwardi*; yet necessity compelled them there to stay. The generall reasons whereof, are excellently obserued and set down by *Zepperus*, which elsewhere I haue cited in my reasons. Now if we looke to the present iniunction of our Ceremonies, it is not for me to contest with authority, or to call her to account for her proceedings; she pretendeth necessity of enioyning them; that *omnis mutatio est periculosa, & plena scandalis* (and therefore also must be obserued for the only will and pleasure of such as inioyne them.) Now if authority on these, or other like grounds will haue the Ceremonies practised, or else will proceede to Depriuation, there is heere an ineuitable necessity of conforming in the Ministers: in which respect Conformity is simply needefull. In this sense also, though the ceremonies themselues be suppos'd to be smally profitable, yet conformity to

them in this case of necessity, is most profitable for the edification of the Church, though it bee denied by my Brethren. And howsoeuer it may be granted, that offence and hinderance to edification doe arise from these our Ceremonies; yet it is certaine that there is no shew of comparison betweene the offence and hinderance of the peoples edification, arising from the practise of the Ceremonies, and the suffring of Depriuation for not conforming by euery Minister, which my Brethren in their argument doe teach. Now for the Iewish ceremonies, to omit my Brethrens repetition of Appstolicall authority, as being dealt withall before; they say they were squared and directed by the rules of the holy scripture. But to vnderstand this better, we must needs distinguish betweene the different respects wherein wee may consider them, first in their nature, and then in their practise, and then againe as it was needlesse or constrained, or occasioned by iust reason of necessity for the furtherance of the word, and good of the Church. In their nature they were fruitlesse, vnprofitable, empty, burdensome, and most indecent. Also in their needlesse vse they were not needfull or profitable, they serued rather to destroy then edifie. They were not profitable for order or decency, they tended to infringe the Christian liberty, and they were so farre from hauing no offence in them, that they were aboue measure scandolous; all which I haue so proued to my Brethren, in my first and second reasons of this my first argument, that though they deny and wonder, yet they meddle not with any proose thereof, knowing that the very citation of the place would confute them. But in their constrained vse, or vse occasioned by reasons of necessity forealleadged, that conformity to these Ceremonies was profitable, necessary, seruing to edifie, by making way vnto the Churches peace, and preaching of the Gospel, it was ordered to vse them: and this vse of the practise of indecent Ceremonies, in nature did vphold one higher decency, euen the decency of Apostolicall preaching, conuerting soules, planting of Churches,

Churches, and vnitie of brethren, and thus that paradoxe or riddle is absolued, which my brethren thought impossible to bee belieued, that an indecency, supported decency, which if they had called to their remembrance, they might haue seene how this fourth argument, of the abridgement against our Ceremonies, doeth very fitly square to those which the Apostles vsed.

Yet one thing remaineth to bee considered, which so much offendeth my brethren, that they scarce hold it possible, for a godly or learned man to hold, namely, to charge the holy Apostles; first, that they were offended in imposing that they did; and secondly, that they taught against the things which they inioyed, that namely, they ought not to bee vsed by the Iewes or Gentiles. But to the first I say, that if it were necessitie, that moued the Apostles to inioyne abstinence from bloud and strangled, which were legall Ceremonies, for they are called necessary things *fol.* 15. 28. yea without that necessitie, they would not haue inioyned them: if without necessitie vrging, they would not haue inioyned them, yea they must needes bee vnwilling, and loth to doe that which without necessitie, they would not doe: If they were loth to doe it, then they must needes haue some offence in them, for doing that they were loth to doe: And for the second let me remember my brethren, who thinke I forget my selfe, once againe to say vnto them, that the holy Apostles did teach against the things, which they inioyned and practised, as appeareth by these plaine instances *Paul* preached against circumcision, Acts 21. 21. Gal. 5. 2. and so did *Peter* before the practise thereof; yet *Paul* practised circumcision on *Timothy*, Acts 16. 3. *Paul* preached against the Iewish Sabboths obseruation, Col. 2. 16. 17. Gal. 4. 10. yet he obserued them vsually, Acts 13. 14. 44. and 18. 4. and 17. 2. *Paul* taught against abstaining from meates [touch not; tast not; handle not] Col. 2. 20. 21. yet the Apostles (and *Paul* among them) prescribed difference of meates, Acts 15. 28. Let my brethren,

therefore

therefore giue me leaue, to thinke without any further maruell, that though I grant it were absurd and impious, to suppose that the Apostles practised those Ceremonies they preached against in the selfe same respect, and so farre forth as they practised them, so farre forth to preach against them; yet in diuers respects this may well stand. The Apostles therefore preached against the Ceremonies, not because they held them simply impious in themselues, for then they could not practise them without impietie, but because that Christ the bodie was come, the shadowes were vnprofitable, and because that many abused them perniciously, and held them necessary to saluation, in which respect, in some cases the Apostles refused the practise of them: Againe, the Apostles practised them not, of any loue they bare them, or for any opinion of necessitie, or the least profit in themselues, being impotent and beggarly; but onely being compelled for the necessitie of the superior ends, which themselues doe giue of such their doings. My brethren deny not but that the Apostles practised these Ceremonies, and that lawfully. But they cannot be perswaded, that they preached against the practise of them, yet *Caluin* will teach them, that *Stephen* did long before preach the abolishing of the ceremoniall law: And for this very place of Acts 21. 21. whereof my brethren are so peremptorie, that *Paul* had not taught so in deed, but that the Iewes had beene so informed of him, that hee preached against the practise of the Iewish Ceremonies: Howbeit, *Caluin* apprehends it otherwise [*Etiamsi aliquâ ex parte verus erat rumor, quo offensi fuerunt Iudæi, fuisse tamen callumniâ aspersam Legis abrogationem docebat Paulus.*] Againe, [*Qui aduentu Christi abolitas fuisse Ceremonias docent, adeò non sunt in legem contumelioſi, vt potius eius veritatem confirmant*] Againe, [*Non minus Iudæos, quàm gentes a Ceremonijs liberat, quas col. 2. 14. decretas nominat*] Againe [*Paulus promiscuè Iudæis & Gentibus libertatem docebat partam esse: Nam illæ sententiæ generales sunt*, 1. Corint. 7. 19. Col. 2. 11. 16. Corint. 10. 25. Galat. 5. 1.

Caluin. in Act. 21. 20. 21. fol. 353. 354.

5.1. and 4 3.] In a worde, that my Brethren may altogether leaue to wonder at that I wrote, as at a strange matter, or that they should thinke that godly and learned men forget themselues in such a point as this, let themselues consider of the aduice of those godly, learned, and excellent persons, which they giue to Ministers in the case of necessitie and depriuation; namely, that they practise the Ceremonies, and yet preach openly against the things they practise, namely, against the inconueniences of their practise, and of their vnwillingnesse to doe them: the names of them are these, *Bucer*, *P. Martyr*, *Vrsinus*, *Beza*. Wherefore, though my Brethren haue laboured with so great vehemencie against this argument of mine, yet is it not ouerthrowen by them, or mee, as they would haue it, but still remaineth firme, for ought that my Brethren haue sayd yet.

Bucer. Script. Angl. Ep ad Cramm. fo. 685. P. Mart. loc. com. inter Epist. amico in Angliam, fo 1127. Beza Epist. 12. fol. 99. & 8. fo. 77. Vrsin. exercitat. part. 2 fol. 835, 836, 837, 838, 839.

III.

And so much for the answere of my Brethren to the second part of mine assumption, touching the nature of our Ceremonies, & the Ceremonies practised by the Apostles. Now of the third member, touching the warrant & ground of conformity. In the answere whereunto my Brethren begin with the practise of a fallacy, which is called, *fallacia compositionis*, my Brethren might vnderstand (for they lacke not sense) that as the former part of their assumption (which they would haue me speake [That namely, the Apostles by diuine inspiration, and commaundement from God, required the Churches to vse] was not intended to be connected or ioyned with the latter part, which is, [To vse such and so many Ceremonies] so was it not immediatly ioyned with it in my proposition; nay, in the proofe thereof, it was disioyned and placed by it selfe, and the proper or peculiar Scripture of probation annexed to it. Inasmuch as (without violence offered) they must needes vnderstand the inioyning of the Apostles to bee vndrstood of *Act.* 15. onely, and the number to haue reference to *Numb.* 9. where the Ceremonies were enumerated: now my Brethren or

their answerer, (whome it seemed they trusted in sundrie things too farre) takes my proofes for number, and applieth them to inioyning; and the decree of inioyning, where there was but two Ceremonies, they applied to number: The which confused shuffling of things together, which should be separatly considered (as they were proposed and proued) is done but to make shew of absurditie in my reason, which is but the tricke and cunning of a Sophister, to get aduantage to his feeble cause, and not the direct dealing of a sound disputant, which my Brethren needed not to borrow for the defence of that they are assured is the trueth.

This beeing obserued, my answere is the sooner made. To the Contents of their first member of Replie, touching the number, I referre them backe to the place in my answer, which they referre mee to theirs. To the second member my Brethren still remaine vnmindfull, that the question is not of inioyning here, but of conforming in a case of necessitie: But the force of my reason drawen from the Apostles inioyning those Ceremonies (*Act.* 15.) stands in this, that if the Apostles in case of necessity did inioyne Ceremonies to Churches, as inconuenient as ours are pretended to bee in many maine respects (as they did act 15.) then might they much more practise thē, or the like in the case of necessity. As for the circumcision of *Timothy*, and *Iames* perswasion to *Paul*, they are brought in to proue another member of my proposition and not this. The matter of the third member might haue beene spared, as being altogether ludicrous and trifling (saue onely that they misreport the iudgement of *Zanchius*, who inclineth to the contrary iudgement, to that for which they alledge him, and saith that it is *recepta illius loci interpretatio*) vntill they come vnto the place which my Brethren say, I put most confidence in, which they finde to bee Acts 15. Which place it selfe vnlesse they had gone about directly to confute, they could haue said nothing to the purpose. For what

De redempt. fol. 492. b. Also touching the iudgemēt of the *Magdeburgenses*, look *D. Reinolds de Idolol. lib. 1 cap. 4. fol.* 158. 159.

is

is it to the point, when I speake of inioyning, and doe bring a place to proue it, for them to insist vpon the number; but according to the old saying, *Ego de allijs, tu de cæpis*, which might bee referred to the Dialogue of *Erasmus de absurdis*? As for the ensuing repetion of the things which before they alleadged in the same words almost, [that the things enioyned in Act. 15. were not Ceremonies: that they were imposed not as ceremoniall, but as morall dueties: that *Timothy* his circumcision was not a Sacrament, and the rest: they are by me sufficiently replyed vnto before.

The fourth and last member of my assumption, is of reasons of suffering depriuation, where my Brethren in their answere beginne againe with misreporting of my wordes: For my reason saith not, that the Apostles and Churches were moued to inioyne and practise Ceremonies for reasons of no greater weight; but for reasons partly equiuolent and partly inferiour to the auoiding of depriuation. And I am sorry that in so little compasse of two or three sheets of paper my Brethren should so many times ouerslip themselues, which if in this part of their answere they had not done, it had beene to small purpose to bring in so large a proofe of that (in the first Section heereof) which no man denieth, that the Apostles office is of greater dignitie or excellency, then the office of an inferiour Minister. For in that I said partly equiuolent, I left roome enough for any man to vnderstand that the reasons were not altogether equiuolent; and yet this very point being *cæteris paribus*, vnderstood as the office of a Minister, is the ordinance of God, as well as the office of an Apostle; so the one in these dayes is no lesse necessary for the saluation of the faithfull man now, then the other then: and a Minister in these dayes ought no lesse to bee carefull of the losse of his Ministery; or interruption of the Gospell, then the Apostles then: and therefore I see not but the same reasons and practise they vsed then to that end, we should also now vse for the profit of Gods Church.. IV.

Next, in the second place there is one thing by the way, that I cannot be perswaded of that my Brethren say, that the very vsing of the Iewish ceremonies then would edifie; whereas they should rather say, that the effect of such vse did edifie onely: For that the bare vse of them being in it selfe considered, might in many respects be scandalous, and did minister occasion to the corrupt Iewes of stumbling, as I haue prooued. But it is much, that my Brethren should affirme, that conformity to our Ceremonies to preuent Depriuation, should not doe any good at all; and further, that a Minister should doe much more hurt by his conformity, then good by his Ministry: As if the liberty of preaching the word were so great good by the Apostles practise to the Church, and with vs (by Gods blessing on his owne ordinance) it were no good at all: Or as if the practise of the ceremonies would nullifie or confound the blessing of Gods ordinance of preaching (and then how can the preaching of Conformitans bee blessed of God?) Or as if the vse of our Ceremonies would destroy more soules, then preaching could conuert or establish in the faith: Or (last of all) as if the vse of the ceremonies were more apt and forcible to peruert a man to his destruction, then preaching to conuert him to saluation. Which suppos'als as they are most vntrue, and my Brethren I know will not denie: so if they graunt them to be false, a Minister conforming to redeeme the free passage of his preaching, shall haue a better bargaine out of question by his practise, then my Brethren heere doe vndertake to driue on his behalfe.

Now touching the last point, if my Brethren will haue me grant, that the Apostles were well assured in their consciences they did that which was not onely lawfull, but needfull for them to doe: Then still I must needs conclude, that so long as we doe performe the like practise with them in the like case, and on the like reasons, (as it doeth yet appeare) wee may very well haue assurance sufficient for it in our hearts; And so in degree (according to our modell) we

may

may be said to haue an equiualent reason for the auoyding of our Depriuation. As for that full assurance, which my brethren say they enioy; namely, that they haue Gods expresse commandement to the contrary, and that they should doe euill in the sight of the Lord, to conforme vnto our Ceremonies, euen to auoid depriuation: It seemeth to me a speach, neither Theologicall nor safe. I say not Theologicall, for that Theologie is assurance of matters fundamentall, which in their nature are onely euident, and vnquestionable among the faithfull, which this is not. And I say againe not safe; because, as wee are expressely charged not to call good euill: so if our Ceremonies should in their nature proue indifferent, wee should feare to call them simply, and in nature euill, both because it is vntrue, and the consequences are pernicious, which come from thence. And if it bee good and needfull in a case of depriuation, to conforme vnto our Ceremonies, as all good iudgements, and godly learned teachers and Churches haue taught, till now our brethren are become assured otherwise: Me thinks this plerophoricall confidence of my brethren should not bee so safe for them; but rather to set a side all ancient preiudice, to hearken carefully to that which is disputed, and concluded by the chiefest lights, and iudgements that euer the Church of Christ since the time of the Apostles obtained of God; to iudge charitably of their differing brethren, and modestly of themselues; and to iudge nothing before the time, till the Lord come, who will lighten things that are hid in darkenesse: And if they will not yeeld vnto this trueth, yet to leaue it as a matter of disputall nature till the day doe try, and the fire consume the stubble of the errors of Gods faithfull seruants.

FINIS.

AN ADMONITION TOVCHING THE FAVLTS escaped in Printing.

THOV maist vnderstand (good Christian Reader) that this treatise was put in presse, before I had knowledge thereof; and I had not perused the copy that was written: Whereupon there is great neede of thy patience in respect of the many slippes escaped in Printing, and other alterations thereof, yet without the Printers fault or mine. The chiefe whereof I haue heere corrected. Let no man take offence at my consent for the publication thereof; because I rest perswaded of the truth therein contained, and I bring not shew of words, but waight of reason; and besides it was needfull for me to publish those reasons, which the hazard of my depriuation did heeretofore occasion mee to frame, and enforced me of late to follow. The Lord giue such blessing to the same as I heartely desire for the peace of the Church, and for the quieting of the consciences of such as neede it.

7 Gal.

Pag.	Err.	Correct.
7	Gal. 5. 20. 21.23.	Gal. 5.30.10.21.22.
10	of Faith dayly	in the Faith dayly
11	as ours are now	as ours are not by our Church
13	mystically	mutually
14	then sometimes	they sometimes
	or rather straw	or rather tares
	those many things	those maine things
16	noted to King	noted by King
18	as also all	as also did
19	both by otah, doctrine	both by doctrine
	Papists popishly	Papists and Popishly
21	these dayes	those dayes
	Act.25.28.29.	Acts 15.28.29.
22	and 10.13.	and 10.33.
	of his judgement	of this judgement
24	in one practise	in our practise
25	reproued	approued
27	2.King.23.12.	2.Chron.32.12.
28	being both works	because both workes
31	we cannot iudge	and therefore we cannot iudge
32	by euery person	by all persons
35	the performance	the formes
38	yea saints	the Saints
	essentiall practise	effectuall practise
39	sound & doctrine	sound doctrine
43	to conforme or the like	to conforme vnto our ceremonies or the like
45	the Apostles in	the Apostles case in
46	(ontrariæ	contrarius.
47	Exercit: part: inter thes.	Vrsin Excercit: part.2. inter thes.126.
48	because all such	because otherwise al such
49	or rather	or other
50	kneeling high or low	kneeling, outward habite as this or that forme of apparell, voice high or low
51	Consider that which also	Consider secondly that as also
52	obedience to good	obedience to God
54	proued, a matter	proued, that a matter
54	preaching of the worke	preaching of the word
55	practising of the word by preaching	preaching of the word
	no sinne of adultery	no time of adultery
57	the præcepts	these præcepts
59	The former as a circumstantiall duetie to which all ceremonies as a lesser work to a greater	the former as a circumstantiall duty commanding fit ceremonies, the other as a substantiall duty, to which all ceremonies, & ceremoniall duties, must serue as a lesser work to a greater.
62	broken	taken
63	of the fulfilling by well doing	if the fulfilling be well doing
	violation of the Law	violation of that Law
64	many thousands	may thousands
72	as the Papist	as the Papists will haue it
74	as in condemning must needs be an error	or in condemning must needs be in error
78	the consent of Churches	suppose then, the consent of Churches
79	Catholique Church taken	Catholike Church may erre being taken
	Catholike Church haue	Catholike Church hath
	here should we make	how should we make
80	For they agree	so they agree
87	Decret. caus. 26, qu. 6.7 8.10,	Decret. Caus.26. qu.6. can.9 ex Nicæno - onc. item. can.6.7.8 10,
88	Commended and	commended as
90	onely fish and fowles	onely fish, some fish and foules
91	Valentius	Valentinus
92	that in those dayes in cities in villages	that a man in those dayes might find in cities and villages
97	afterwards the same	afterwards the Sunne
98	wholesome	wholesomely
102	Easterne Controu.	Easter Controu.
103	præsumptuous	præsumptions
	pacificum	pacificum filium
106	M.	Middelburgi
	Putæus	Paræus
	Witenberg	Wittenberg: so Correct it. pag.108.109.115.
	gaue	giue
107	Epistle of Luther	Postill of Luther, the like pag.109.
109	Harm. Confess. §. fol.176.Bohem.	Harm. confess. §.16. fol. 179.Bohem.
	4.Lex Decal.§.11.fol. 43.albeit.	4.Lex Decal.§.33.so doe the Tigurines. Har. conf.§11.fol.43.albeit
110	First of their iudgement touching ceremonies in generall appeareth	First of their iudgement touching ceremonies in generall, as also of their practise after, and then also of our cere.
	Iniunction	Inuention
113	Iocun.	Ioan.
115	an ædification	and ædification
	Scriptu. fol.21.	Cap. fol.211.
118	for the (hurches ædification	Deleatur
125	penisyllabas	Pænè syllabas

Pag.	Err.	Correct.
128	Benhagius	Bugenhagius
130	Myricus	Illyricus
	reuolue	reuoke
133	Came	Comes
134	therefore first I answere, albeit in our iudgement these ceremonies are not rightly commanded.	Deleatur
140	primitiue had	the Primitiue Church vsed
144	yeelding Confession of the trueth	yeelding to his request heerein. 4. if he conceale not this confession of the truth
151	lesser	better
152	wherefore it is written	whereof it is written
153	we are bound following	wee are not bound following faires
157	Paræum	Duræum
	Commandeth	commendeth
159	meane to	rather
162	then to	then so to
165	paritie	purity
166	perils	points
167	of mending	of weeding out
168	admitted	permitted
170	haue some notwithstanding	haue had some not standing
171	to be kept inuiolable	to be kept inuiolable: And he answered it thus
175	No partes	neither partes
191	hold a right affection	should preiudice a right affection
197	admonition of them	admonision of ỹ weake that they be not offended, & praier vnto God to strengthen them.
199	so respected	so reserued
202	his argument	this argument
203	Lumbertus	Lubbertus
205	which note the controuersie did stirre	which were the controuertists doe shew
288	though pure	past
209	soote	salt
213	so refusing	for refusing
214	doctrine and practise of the Apostles	doctrine and practise of the Apostles, therefore it is a sinne
215	viz. that the Apostles doctrine and practise doeth not so warrant a minister	viz. that it is both against the doctrine and practise of the Apostles for a minister
	beginne	begge
	doctrine of the Scribes	practise and doctrine of the Scribes
224	Apostles inioyned them	Apostles vsed and enioyned them
225	when that himselfe	then that himselfe
226	his first proposition	his proposition
	to be obserued	to haue beene obserued
227	for matters of direction in the Church concerning ceremonies	for the direction of the Church in matters of ceremonies
230	nature and euill	nature, vse and euill
235	this commandement	his commandement
236	Answeres	Answerers

